# The Christian Century

PUBLISHED WEEKLY


## To Strengthen World Aid
An Editorial

## The Church and the Atom
By James R. Noland

## A Village's Long Shadow
Editorial Correspondence

## November Survey of Books
Reviews of Eight Important Publications


NOVEMBER 3, 1954

## In This Issue

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**The Christian Century**

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## Coming Events

Nov. 3-4. Cooperative Publishers Association, Chicago.
Nov. 3-5. National Lutheran Council Executive Committee, New York city.
Nov. 4. National Council of Churches General Department of United Church Men Denominational Men's Work Secretaries' Meeting, St. Louis.
Nov. 4-11. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Salina, Kan.; Fort Dodge, Iowa.
Nov. 5. World Community Day (N.C.C. General Department of United Church Women).
Nov. 5-6. Baylor University 2nd Annual Conference on American Ideals, Waco, Tex.
Nov. 5-7. Student Volunteer Movement 17th Quadrennial Planning Committee, Pawling, N. Y.
Nov. 5-7. N.C.C. Division of Foreign Missions Near East Study Seminar, New York city.
Nov. 7. Chicago Sunday Evening Club; Evilyn Charles Hodges, speaker. (Youth Night.)
Nov. 7-10. N.C.C. Joint Department of Family Life Community Family Life Clinic, Grand Rapids, Mich.
Nov. 7-11. University Christian Missions (N.C.C. Joint Department of Evangelism), Cincinnati; Denver.
Nov. 7-13. American Education Week.
Nov. 8-12. Church of the Brethren General Brotherhood Board, Elgin, Ill.
Nov. 9. Institute for Religious and Social Studies, Jewish Theological Seminary of America, New York city; themes: "Crises and Inquiries," "Contemporary Patterns of Faith," "Literary Presentations of Great Moral Issues"; Clarence H. Faust, F. Ernest Johnson, Robert Gordis, speakers.
Nov. 10-12. American Lutheran Conference Biennial Convention, Minneapolis.
Nov. 11-12. Lutheran Free Conference, Minneapolis.
Nov. 11-18. Evangelical United Brethren Quadrennial General Conference, Milwaukee.
Nov. 12-14. Catholic Association for International Peace 27th Annual Conference, Washington, D. C.
Nov. 12-14. National Council of American Baptist Men Eastern Conference (A.B.C.), Lebanon, N. J.
Nov. 13. Fellowship of Reconciliation 40th Anniversary Dinner, Philadelphia; Roland Bainton, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

*(Continued from column 1)*

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UNDENOMINATIONAL

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# EDITORIAL

## Paris Agreements Carry Forward London Accords

PROOF OF THE PUDDING cooked at Paris by the foreign secretaries will come when the French and German parliaments are asked to swallow it. But if the enmities between these two nations cannot be sublimated enough to permit ratification of the agreements signed in Paris on October 23, then the effort to form an alliance that can deter the communist land armies from marching west might as well be abandoned. There will never be more favorable terms than these. The Paris agreements, which carried forward the agreements reached in London only twenty days earlier, were made possible by two major concessions. France conceded to Germany French control of the Saar, turning that key industrial region over to a Western European Union administration for the present, and in case a peace treaty is later signed with a reunified Germany, allowing the permanent status of the Saar to be fixed by a plebiscite of its inhabitants. Germany conceded to France—and the rest of the West—the surrender of all rights to manufacture atomic, biological and chemical arms, guided missiles, bombers, naval ships of more than 1,500 tons, heavy tanks and artillery, and gave any member of the WEU the right to veto any increase in the West German army above a size set by the union. Diplomacy based on military strategy could have done no better. Bitterly as the agreements are being attacked by the domestic opponents of Chancellor Adenauer and Premier Mendès-France, the German and French leaders will probably be able to make this clear before the decisive parliamentary votes are taken. Yet two surviving questions press for answer: (1) Is the military threat to western Europe one from land armies? (2) Is the communist threat basically military?

## French Enclaves Join Republic of India

CONCENTRATION on the negotiations in Paris should not blind one's eyes to the rapid succession of meaningful events taking place in the Far East. The most important of these may well be the trip of Prime Minister Nehru to Hanoi and Peiping. So far, however, all we know about that is contained in the official communiques that are issued after all such meetings. These frequently conceal rather than reveal the facts. In this instance, we shall wait until we know more before commenting on Mr. Nehru's venture in peripatetic diplomacy. While the Indian prime minister was away from home, however, one minor but psychologically irritating source of tension between his country and the West was removed. On October 18 the elected representatives of the four French settlements in India formally voted to "merge with the Indian union." There were 178 delegates in the "consultation congress" which the French government convened to pass on the matter, and 170 of them voted to join the Republic of India. The merger must be approved by both the French and Indian parliaments before it will become final. However, the terms offered by India are so attractive and the wishes of the people in the affected settlements have been made so clear that there is no likelihood of more than a few weeks' delay in consummating the union. By this action something far more important than the addition of 196 square miles of territory to the Indian republic takes place. Because they were so unimportant in size, Pondicherry, Karikal, Mahé and Yanam had a disproportionate significance as symbols of Western colonialism. If only her allies in NATO could now induce Portugal to follow France's example and give up her little enclaves at Goa, Damao and Diu, one issue that is poisoning relations between India and the West, as well as providing ammunition for communist propaganda, would be liquidated.

## Has Formosa Been Neutralized?

WHILE Premier Mendès-France's government was thus tidying up the colonial issue in India, did the Eisenhower administration move to end the threat that bickering over Formosa might precipitate a world war? And did the new regime in the Kremlin lend a hand to that same end? There has been no open acknowledgment that this happened. Indeed, the U.S. diplomat most immediately involved has denied it. But most newspaper correspondents who specialize on Far Eastern affairs are convinced that it did. What is known to have happened is this: Late this summer the Chinese Communists began shelling the Nationalist-held island of Quemoy, just off Amoy, and soon the Nationalists retaliated with heavy air-bombings of the mainland. Both sides, likewise, began laying down a propaganda barrage, the Communists announcing their sacred purpose to "liberate" Formosa and the Nationalists letting it be known that the hour was fast approaching when they would return to the mainland. About the time things began to look really ominous Mr. Dulles dropped in on Chiang Kai-shek. What they talked about is unknown. But over the second week end in October the assistant secretary of state for the Far East, Walter

Robertson, made a surprise flight to Formosa and at the same time dispatches from there said that, at the "suggestion" of the United States, Nationalist bombing of the mainland had been discontinued. Almost simultaneously the new agreement between Russia and Communist China was published. (See last week's Century, page 1291.) This said nothing about Formosa, except to take a routine slap at what the U.S.A. is doing there. But many students of Far Eastern politics think this is just the point—the failure of Moscow to praise or promise support for a "liberation" campaign is taken as a sign that the Soviet Union has told Peiping to go easy. All this, as we say, is speculative, but the comparative calm that has befallen Formosa, Quemoy and the adjacent mainland is a fact anyone can see. We hope the speculation is well founded, and that Washington and Moscow have found a way of cooperating to lay restraining hands on their fire-breathing Chinese allies.

## Pakistan's Inner Crisis Grows

PRIME MINISTER MOHAMMED ALI's sudden return to Pakistan may not have struck most Americans as an important news item. Probably few of them noticed it at all. Yet behind it lay the increasing gravity of the situation in the Asian nation where events hitherto have given most gratification to the United States. Mohammed Ali is the one Asian premier whose policies and conduct have been hailed as 100 per cent what this country thinks they should be. On his visit to the United States, consequently, he was being accorded the super-superior red-carpet treatment. Then, in one frantic day, he called off the rest of his American tour, canceled his impending visit to Canada and took off by plane for Karachi. There he found parliament prorogued and his cabinet facing forced revision. What's the trouble in Pakistan? Well, the trouble seems to be that Mohammed Ali, attractive as he is personally and outwardly "Americanized," and his Muslim League party have been trying to control the Pakistani politicians with a species of strong-arm rule based on decrees by which the prime minister could expel elected provincial officials from office and could blacklist other opponents from aspiring to office. At the same time, he has forced down the throats of the common people—particularly in populous East Bengal—a tax- and representational-structure which they regard as unjust and an arms alliance with the U.S. which is nearly as unpopular as it is in India. The governor general, who had been stripped of most of his powers by Mohammed Ali just before he left for the United States, took advantage of his absence to fuse and place himself at the head of all these oppositions, with the result that the prime minister raced home to try to save his position. The U.S. government indicated how precarious the control of Mohammed Ali is, and how heavy a blow his fall would inflict on American policy by announcing, less than 24 hours after his hurried departure, that material aid to Pakistan would be increased at once to five times that given last year, and that arms deliveries would be made 50 per cent heavier than had been planned for this year. There is no reason to believe that the Pakistani politicians who are trying to bring down Mohammed Ali's government would be any more observant of democratic practices if they took over than he has been. But popular dissatisfaction is so widespread that the next Asian government to collapse may prove to be the one which has been proclaimed America's most reliable Asian ally.

## Who's to Blame in the Stringfellow Case?

OUR MORNING NEWSPAPER heads its leading editorial, "The Strange Case of Representative Stringfellow." At a venture, there were probably more than a hundred similar editorials under similar titles in the nation's dailies. Actually, however, there was nothing very "strange" about Congressman Stringfellow's imaginative accounts of his own heroism as a member of the OSS and prisoner of the nazis during World War II. Canada had a case very much like it a year ago. (See The Christian Century for December 2, 1953.) The Canadian Munchausen parlayed his tale of heroics into a book and a sensational write-up in *Reader's Digest*. Congressman Stringfellow, who had a good war record and is crippled for life as a consequence of his war service, rode the acclaim for his OSS fairy tales into a seat in Congress and at least three appearances on national television programs. But the only thing which differentiates DuPre and Stringfellow from numbers of others who have been romancing about their war records is that they were so successful in building themselves up as national heroes that they attracted too much attention. Someone who knew the facts about their army records was bound, sooner or later, to stumble on the fictionalized version. After that, exposure was certain. We share, of course, in the widely felt sense of pity for men who thus ruin their own careers by giving way to an inordinate hunger for public applause. But in cases of this kind, and in the many more which do not gain so much attention, the fault is more that of the media that have exploited the pseudo-heroes than of the romancers themselves. Armies and other government agencies keep fairly accurate records, and any self-proclaimed hero can be checked on with official sources. If this isn't done, the public should hold the sponsor, not the romancer, the main culprit.

## Sidelights on the Campaign

AS THIS ISSUE goes to press the election campaign is entering its final week. The press continues to talk about a Democratic trend, but newspaper prophets have been mistaken before and they can be again. On two subjects, however, there seems to be complete accord. First, it is reported from every part of the country that the campaign has been marked by voter-apathy. And second, the pollsters agree that President Eisenhower's popularity continues undiminished. Various profound analyses of the causes for these two phenomena are being published. Our own not at all profound but almost wholly instinctive explanation runs along these lines: The apathy results from the fact that in this election, where only state and local tickets are competing, many a citizen finds it impossible to become excited over what happens to most of the candidates for or against whom he will (or may) vote. These may be good men and women or not so good, strong or

weak, wise or stupid. But with too few exceptions they are, to their neighbors and constituents, just so many politicians of the standard breed to be found in inexhaustible supply around every city hall, county courthouse and state capitol. Who could get worked up over the efforts of such candidates to stay on, or get on, the public payroll? As for President Eisenhower's personal popularity, well, we think that he himself unwittingly gave the clue the other day in an unpremeditated minute-and-a-half speech. While in New York to make several other speeches, he popped in on a luncheon of the West Point Society just long enough to express his regret that he couldn't stay, and then added: "Just give me a little time and I'll be back in the crowd, cheering for some other poor sucker who is up here." That is the Ike the nation takes to its heart—a man who has served it to the best of his great abilities and continues to do so, but all the while inside regards himself as a sucker to be caught in his present difficulties, who will really begin to enjoy life when he can pass them along to someone else and sink back into the offhand friendliness of the private citizen.

## Canonization Sought for Cardinal Newman

WILL JOHN HENRY NEWMAN eventually become a saint of the Roman Catholic Church? The proposal was first made several years ago; now Religious News Service reports that high church authorities have taken it up and put the approved machinery in motion to advance the "cause." Archbishop Francis John Grimshaw of Birmingham is about to appoint a diocesan tribunal to gather the evidence on which Newman's claim to sainthood will be based. Perhaps no papal canonization would appeal more to non-Catholic Christians in the English-speaking world. On the evidence of his devotional writings, of such a mystical insight as his "Dream of Gerontius," and of his piety and beauty of character, Newman deserves the title of saint as much as any Roman Catholic of the 19th century, and more than some who have received it. Yet it is difficult to see how the recluse of the Birmingham Oratory can be made to fit the rigid requirements for Roman canonization—especially those that demand miracle-working by his relics. Newman was a saint, of his own kind. But that was not the medieval Italian kind—though he had a very medieval mind. It is pleasant to remember that long before Newman's death in 1890 the storms of controversy and calumny which once beat on him had abated, and that he was honored at the last by the English people as much as by his church. Nevertheless, he still remains in history a lonely and misunderstood figure. Most of his life he was at odds with his environment—with his university, with the church of his youthful devotion, with his comrades in the Tractarian movement. After he went to Rome, he frequently found himself viewed with suspicion. The Irish bishops were out of sympathy with his educational efforts in Dublin. He was at odds with Cardinal Manning, who had followed him to Rome, on almost every score. Pius IX naturally took umbrage at his opposition to the proclamation of papal infallibility in 1870. When, after he was a very old man, Leo XIII at last gave him a red hat, it was as though the church would try to atone for thirty years of rebuffs or indifference. If Newman now becomes a saint it will be evidence of Rome's ability to recognize a unique mind and spiritual greatness, even though not until the passing of many years.

## The President Makes A Great Speech

PRESIDENT EISENHOWER's best speeches come off the cuff. We have said this before; after reading the speech he made at Trinity College on October 20 we say it again, and more emphatically. As in the case of the extempore speech he delivered at the 1953 Dartmouth commencement, some of the most important things he has had to say since he became President were crowded into the ten minutes during which he was responding to the Hartford institution's conferring of another honorary degree. Oh, to be sure, this little speech was full of the rambling sentences characteristic of Mr. Eisenhower's offhand remarks. And he wandered down a couple of detours which, informally pleasant as they were, had nothing to do with the main thing he was talking about. But as one reads the verbatim text in the *New York Times* version, one is bound, we think, to realize that the presidential mind these days is chewing on some profoundly momentous truths. The first is that "we have arrived at that point when war does not present the possibility of victory or defeat. War would present to us only the alternative in degrees of destruction. There could be no truly successful outcome." The second is that to escape war our people must know other nations —know how they think as well as how they act—"above all, why do they react to certain actions, certain considerations . . . in a different way from which we do." And the third is that "our institutions of learning and our churches have become the true mobilization centers of those forces which may now save civilization." The President's address at Trinity was, in the best sense of a much maligned term, a gem of a brief liberal manifesto. If its wisdom can pervade the remaining years of his administration, President Eisenhower will leave his nation in a much healthier internal frame of mind, with its international relations on a much firmer foundation than he found them.

## New Orleans Archdiocese Fights Segregation

ROMAN CATHOLIC opposition to race segregation in the south is sometimes minimized by Protestants on the ground that there are so few Roman Catholics involved that it requires no courage for their clergy to stand against the local mores. But New Orleans is one of the most Catholic cities in the nation, and the archbishop there has been unyielding in his insistence on abandonment of segregation. Late in October *Catholic Action of the South*, the official paper of the archdiocese, urged Louisiana voters to defeat a proposed amendment to the state constitution which would perpetuate school segregation as an exercise of the state's police powers. ¶The Evangelical Methodist Church, a splinter group that broke off from the Methodist reunion of 1939, resolved at its General Conference in Little Rock that the United States should withdraw from the United Nations on the ground that the U.N.

is "all but entirely controlled by Soviet Russia." This should be interesting news for Mr. Vishinsky. ¶The Greek government has ordered the Greek Evangelical Church to close its orphanage at Katerini, the only Protestant institution of the sort in the country. About 50 orphans are now being cared for there. This time the Orthodox Church insists that it had nothing to do with the matter. ¶Bishop Lajos Ordass, who has been living in forced retirement in Budapest since his release from prison four years ago, observed the 30th anniversary of his ordination on October 5. The former primate of the Hungarian Lutheran Church was a victim of communist suspicion that his relations with American Lutherans were too intimate. ¶Children in the 150 daily vacation Bible schools run by the United Presbyterian Church last summer raised $5,000 to buy two station wagons for the migrant workers' program of the National Council of Churches. They will serve as mobile chapels, schools, libraries, playground centers and counseling centers. The N.C.C. now has 22 such "Harvesters" in operation, following the migrant workers from farm to farm through 25 states. ¶The Heifer Project, Inc., between 1944 and September shipped 7,084 cattle, 6,202 goats, 902 pigs, 45 horses, 225,000 chicks, 216,000 hatching eggs, 500 rabbits, 200 packages of honey bees and 300 turkey poults to 29 countries. This project was launched by the Church of the Brethren, but is now interdenominational, including the Catholic Rural Life Conference.

# To Strengthen World Aid

THE OTTAWA MEETING of the Consultative Committee for the Colombo Plan did not receive the attention it deserved in this country. Its proceedings were largely technical, consisting of reports on what has been accomplished during the three years the plan has been in operation and of allotments of funds available for the coming year. Matters of that kind do not make widely read newspaper stories. Moreover, the gathering came while the American public was distracted by other interests —hurricanes, the election campaign, the marital troubles of Joe DiMaggio and his curvaceous spouse. Who could bother, at such a time, with so drab a subject as the efforts to raise living standards in regions where hunger and landlessness have extended a standing invitation to communism to move in?

For those, however, who followed the proceedings at the Canadian capital, a picture took form which is much more pleasing than most of those presented by today's crisis-locked world. The Colombo Plan was launched soon after the United States started its Point Four program. It sought the same general ends as did the American project in its original form, but it was to be a British Commonwealth enterprise and its economic and technical aid was to be confined to south and southeast Asia. It has been extending such aid at the rate of about a billion and a half dollars a year, and its accomplishments have been such that seventeen nations have now joined. Success has been most marked in increasing the food output of the nations in which the plan operates, but there have been some notable industrial developments. Ottawa underlined the plan's effectiveness when the Philippines and Japan, supposedly American economic dependencies, sought and gained admission, along with Thailand.

## I

One who studies these economic aid programs gains the impression that on the whole the Colombo Plan has been doing better than Point Four. It works with a larger budget, and it is much more effective than the American enterprise in making its members feel that they are engaged in a *mutual* enterprise rather than simply lining up to receive the largess of a rich uncle. Moreover, the Colombo Plan has never suffered the setback which Point Four experienced when Congress threw its operations into a Mutual Security Administration and ordered that help of a technical and economic nature should be given only where it would assist the military security program of the United States.

All church bodies knew from the moment this change in the basic conception of Point Four was proposed that it was a blunder. Backed by the apprehensive reports that came from missionaries more closely in touch with the people in the recipient nations than any other Americans, church representatives protested against the shift to MSA. Roman Catholic protests were as strong as Protestant. Last June the administration belatedly acknowledged its mistake. Congress separated the military and economic assistance aspects of the Foreign Operations Administration, reaffirmed the Point Four purpose as first defined by President Truman, stipulated that countries aided need no longer make commitments to our military program, and in every way possible tried to reverse the policy which has been such a handicap and revive Point Four as it was originally conceived. In addition, as evidence of dissatisfaction with what has been happening, the Senate set up a subcommittee of its committee on foreign relations to make a searching study of our technical assistance and related programs and bring in recommendations to the 84th Congress by next January 31.

Both the proceedings of the Ottawa meeting and the formation of the Senate subcommittee indicate that these programs for the assistance of underdeveloped regions are in a state of transition. Is this not, therefore, the time for those who believe in the paramount importance of this approach to the problems of Asia, Africa and Latin America to propose again that all "Point Four" efforts shall be lifted out of nationalistic contexts and internationalized? The gradual expansion of membership in the Colombo Plan is moving in this direction. But the true way to internationalize all such provision of material aid is to make it part of the Technical Assistance Program of the United Nations.

## II

The idea which launched Point Four and the Colombo Plan was wise, generous and workable. But both plans from the first have been up against the suspicion of the purposes behind them to be encountered everywhere in underdeveloped regions. Directors of the Colombo Plan have shown more perception and flexibility than the U.S. administrators in lessening such suspicions. However, there is still a prevalent belief that this plan is, at bottom, a

device to perpetuate the British Commonwealth and enlarge its sphere of influence. And as for Point Four, alias MSA, alias FOA—well, it would be hard to find an Asian, African or Latin American who does not believe that the now abandoned policies which Congress voted in 1951 under Pentagon pressure and as part of our cold war strategy proved that, at bottom, Point Four is a device to tie recipient nations to our military strategy.

Outside the iron and bamboo curtains, no such suspicions exist of the U.N.'s technical assistance program. In part, that is because the program is actually international and as such cannot serve narrow national or empire purposes. To a larger degree, we believe, it is because the U.N.'s ETAP has insisted from the beginning on mutuality. It is an exchange program—technicians and trainees going from one country to another where they can help most or learn most. It is also a financial exchange program, in the sense that every nation contributes to the costs and no nation is either solely a recipient or solely a donor. Here is a principle so sound that the Colombo Plan has incorporated it. It is also approved in the new American Mutual Security act of 1954, but so far this is not much more than theoretical approval.

III

Why has there been so little interest in merging all efforts to lift the living standards of underdeveloped regions into one U.N. technical assistance program? It cannot be because of misgivings as to the ability of the U.N. to formulate and direct such a program. The Expanded Technical Assistance Program (ETAP) of the U.N. has been forced to operate on a shoestring, as is inevitable when the major nations are putting their money into their own schemes. But what ETAP has been able to do it has done well; its accomplishments stack up impressively when compared with either Point Four or Colombo. Both, in fact, have received invaluable assistance from ETAP.

The trouble seems to lie in London and Washington. In London there is a powerful interest, especially in the ruling Conservative party and the foreign office, which would not like to see Colombo absorbed in the U.N. lest one more component of the crumbling "empire cement" disappear. But opposition is even more adamant in Washington. There it is said that Congress would never appropriate for a large-scale technical and economic aid program which was not American planned, American directed and American controlled. Yet the changes in the MSA law enacted by Congress last summer, and the loss of dominant influence by the Pentagon reflected in the recently negotiated Pact of Manila, suggest that there may be more readiness now to entrust international aid to U.N. administration than there has been hitherto.

In any case, we believe this is a propitious moment for church bodies to consider and support this basic change in the provision of economic and technical help for Asia, Africa and Latin America. They do not want such enterprises linked up, however vaguely, with military or imperialistic purposes. They do want to see the United Nations develop into a constructive force for human welfare. Transfer of all Point Four-ish programs to U.N. direction would serve both these ends. There are scores of denominational and interdenominational agencies which could begin now to inform American church members on the wisdom of such a move. And the World Council's Commission of the Churches on International Affairs could begin to press its advantages on the governments of the still free world—especially the governments of the United States and Great Britain.

# A Kentucky Village Casts a Long Shadow

[EDITORIAL CORRESPONDENCE]

*Bradfordsville, Kentucky.*

ALL FIVE HUNDRED people in this village are on strike. Peacefully but with unshakable determination they have drawn their own 38th parallel and are defending it against all comers. Since the opening of school until I visited Bradfordsville yesterday (October 16) none of the children of the village or the surrounding countryside had attended a single class. With the resolute backing of their parents, they have no intention of returning until their rights are acknowledged. They are on strike against a long-sustained program of aggression which threatens their homes, their community life, their religious faith. They are striking against discrimination, against moral corruption, against political cowardice and chicanery. They appeal to the conscience of their fellow citizens to help them maintain a free and united America beginning in Bradfordsville.

I

Bradfordsville is resisting an order to close its high school. It is the only high school in the south and east two-thirds of Marion county, although there are five high schools in the northwestern third. The order came from the county board of education, which now has and has long had a Roman Catholic majority. It came through the county superintendent of schools, who is a Roman Catholic and sends his own children to parochial schools. Bradfordsville has two Roman Catholic residents. The remainder of its citizens are Protestants, as are most people in the eastern portion of the county. They believe that the county board of education and the superintendent of schools have ordered the closing of their school as the final and decisive step in a plan of cultural aggression whose object is to take their children and the entire county for Catholicism.

When one considers all the facts, it is impossible to agree with Ora Spaid, staff writer for the *Louisville Courier-Journal,* that a Protestant-Catholic religious conflict is not the key to this crucial struggle. It is his view, expressed in the October 3 issue of his paper, that geography and the resistance of a village to social change are the key factors. In attempting to prove his thesis he wrote an article whose circular argument is that religion is the decisive factor, but should not be—and therefore is not!

Hugh Spalding, Marion county superintendent of schools, told me yesterday that the Spaid article expressed his own views, except that he would not even have mentioned the religious factor if he had been writing it. When

I asked him if this factor is not important, he said that it is but that it should not be discussed because talk about religion stirs people up against the authorities—i.e., himself and the board of education. He admitted sending his own children to parochial schools but said Marion county's problem would exist even if he were not superintendent. He said the order closing the Bradfordsville school was a routine step in a statewide program of school consolidation designed to give rural children better education.

The order which precipitated the present strike, an economic boycott, two lawsuits and some thirty demonstrations and parades, the order which has sent protesting delegations to the state capital and to all the surrounding towns, was handed down late in August by the county board of education. It said that the Bradfordsville high school would not open and that its 77 pupils would travel by bus each day to Lebanon high school. Lebanon is an "independent" school, so called because it is maintained by the town and is not a part of the separately administered county system. Why does Bradfordsville refuse to obey this order, even though in refusing it must defy the duly constituted authorities of Marion county and the state of Kentucky?

## II

One look at Bradfordsville's beautiful stone high school, which was built in the thirties with federal aid and would now cost at least $200,000 to replace, provides part of the answer. It is a good school, part of a village system which has nearly 300 elementary school pupils. The village's people intend to keep it open so that their children can remain at home. To the east and south the countryside extends from 20 to 30 miles before another high school is encountered, and they feel their school is needed by all the people in a big area. They are proud of their neat village, where no liquor is sold, and believe their children are better off there than anywhere else.

One look at Lebanon provides another part of the answer. I arrived at night. As I walked down the streets to the dingy hotel I noted that the only places open were saloons. Red neon signs bearing the one word "WHISKY" scorched the dark in every block and on several side streets. Bradfordsville people refuse to send high-school-age children into a town which is notorious for drunkenness and gambling. They cite what happened last Labor Day week end, when so many arrests were made for drunkenness that the Lebanon jail overflowed and judges had to get out of bed and levy fines to keep ahead of the arrests. State police made 59 arrests of drunken drivers between Lebanon and Holy Cross. In spite of their vigilance one man was killed. Local authorities refuse to enforce the laws, and anybody who has the money, including high school children, can buy liquor in the local saloons. I saw such sales to boys when I went out in search of a sandwich before going to bed.

A third reason is that Bradfordsville people believe that if they allow their own school to be closed their children will soon be taught by Roman Catholic nuns. It is reported that there are 85 nuns teaching in the public schools of Kentucky, and that 43 of them are teaching in Marion county. The last annual financial statement of Hugh C. Spalding, treasurer of the board of education of Marion county, reports payment to 48 nuns. (Mr. Spalding is also secretary of the board. He is also superintendent of schools.) Five of the payments, listed as annual salaries, run from $23 to $288; the 43 remaining receive such sums as $1,708.13, $1,497.56, up to $2,294.36. The nuns endorse their checks over to the church, via their religious orders. The Roman Catholic Church is said to receive from the public treasury in this one county around $100,000 a year in salaries of nuns and in rental of church property to the county for schools.

Bradfordsville people believe on the basis of some evidence that if they send their children to Lebanon now, they will soon be required to send them to a school center the county board is building just outside Lebanon, where they will be taught by nuns. Nuns teach at public expense in the St. Charles and St. Francis high schools, respectively 6 and 12 miles from Lebanon in the Catholic section of the county. They also conduct St. Augustine parochial school in Lebanon. The fifth county high school is the Julius Rosenwald school, which is attended by Negro students from Marion county and an adjoining county. Integration is not yet a public question in this section and it does not enter into the discussion of closing the Bradfordsville school.

A fourth reason Bradfordsville people object to the closing of their school is that they have determined to stop discrimination against their town. They say that for many years they and their community have been the objects of sustained injustice. Their ire is aroused when the superintendent says they do not have enough pupils to conduct a first-class high school. They claim that, after a head start as the first high school in the county, their school has lost one department after another—for example, agriculture and home economics. They could not get a single typewriter from the county board, although St. Charles had 36 typewriters. Much more serious, they fought for years to get all-weather surfacing (gravel) on a road needed to bring pupils from their part of the county to Bradfordsville. Instead the school buses (maintained at a cost of over $50,000 a year by their tax money) would pick up pupils within three miles of Bradfordsville and take them by a circuitous route 15 or 20 miles to Lebanon or St. Charles. One man predicted several years ago that their village would never get the road to the northeast part of the county until the school board had managed to close the high school. The school closing and the road opening came within weeks of each other.

One of the two suits arising out of the school strike asks that state officials be required to stop giving public money to the Marion county board of education until it stops its illegal and discriminatory practices against Bradfordsville. Some 460 citizens of the town employed Attorneys Jesse K. Lewis and John C. Anggelis of Lexington to represent them. The suit charges discrimination "to promote the policies and purposes of the Roman Catholic Church." It says the county board simultaneously began building up St. Charles and tearing down Bradfordsville, that it has cut the staff of the latter to three and enlarged the staff of the former to eight, that the board has enticed students by offers to pay their tuition in Lebanon and St. Charles, but not in Bradfordsville. It contends that the board has conducted promotional tours in school buses, taking 8th grade pupils to the schools it favored but none to Bradfordsville;

that the board has prevented students from adjoining counties from attending Bradfordsville, although it was the nearest high school for these students, yet has encouraged out-of-county Catholic students to attend St. Charles and St. Francis; that the board continues to build up two high schools taught by nuns although they are only six miles apart while it tries to close a high school in an area which greatly needs it and has no other school.

Fifth, Bradfordsville people object to regimentation in the name of school consolidation because they have determined to build up their town as a demonstration of what free schools and a free community can do in the face of Roman Catholic advance. Once some Protestant farmers objected to Bradfordsville's school tax of 75 cents per $100 of assessed valuation and sent their children where they could get by for 60 cents. Now they gladly pay $1.50 to avoid what they did not fear yesterday. Citizens of the village are making plans to rebuild the Masonic building, which burned recently, and to provide headquarters for a bank. They once had a bank but let personal differences close it; now they see that their community cannot survive unless they work hard to provide it with institutions basic to community life. Bradfordsville is a prosperous community. It sits in the midst of the most fertile part of the county, where good tobacco land sells for as much as $800 per acre.

III

An awakening conscience on cooperation is stirring among the five Protestant churches of the community. Ministers of many denominations have come and addressed the daily mass meetings and rallies, which are usually held in front of the village high school, empty save for the teachers, who sit idly inside. Throughout the area and as far away as Louisville, ministers and church people are recognizing that the handwriting on the wall of the Bradfordsville school spells out judgment against denominational individualism and self-seeking. But the Bradfordsville protest is led by lay people—a businessman, a housewife who casts what is often the only dissenting vote on the county board of education, a P.-T.A. president who was once a teacher and is now tutoring her son at home, a farmer, a lumberman, and so on.

One of its most effective members is James C. Rawlings, a retired Methodist minister who will pass his eightieth birthday before this can appear in print. He has organized the Kentucky Free Public Schools Committee. This committee has filed the second suit, which urges the courts to end the employment of nuns in their religious garb as public school teachers, to stop payments of tax money to churches and the use of the public schools for the propagation of sectarian ideas. This suit failed of its purpose on September 28 in the Franklin circuit court of Kentucky. There Judge William B. Ardery ruled that he "found nothing in the [state] constitution, the statutes or the Kentucky recorded cases that prevents such teaching" by nuns. The Free Schools Committee will not accept reverses easily and is prepared to carry its case to higher courts.

What will happen now? Bradfordsville and the county school board each declare they will not yield. The state board of education has declined to intervene. A committee of self-appointed mediators is going to Frankfort to urge the governor to rescind the order closing the school. Lebanon businessmen are worried about boycott threats. Politicians are running for cover, refusing to comment or to intervene. This includes a few ministers whose prominent laymen are compromised by interfaith marriages or business interests. But Bradfordsville intends to continue its strike, to continue appealing to school authorities, to public opinion and to the courts. It believes its cause is just and is confident it will not fail in the long run. It has settled down for the long run. H.E.F.

# *For an Evening Service*

*This hymn is suitable for the Vigil of the Enlightenment*

Tune: St. Clement

*By Dorothy L. Sayers*

THE DAY that Nature gave is ending,
The hand of Man turns on the light;
We praise thee, Progress, for defending
Our nerves against the dreadful night.

As o'er each continent and island
The switches spread synthetic day,
The noise of mirth is never silent,
Nor dies the strain of toil away.

We thank thee that thy speed incessant
Provides upon this whirling ball
No time to brood on things unpleasant—
No time, in fact, to think at all.

Secure amid the soothing riot
Of crank and sound-track, plane and car,
We shall not be condemned to quiet,
Nor left alone with what we are.

By lavish and progressive measures
Our neighbor's wants are all relieved;
We are not called to share his pleasures,
And in his grief we are not grieved.

Thy wingèd wheels o'erspan the oceans,
Machining out the Standard Man,
Our food, our learning, our emotions
Are processed for us in the can.

All bars of color, caste and nation
Must yield to movies and the mike;
We need not seek communication,
For thou dost make us all alike.

So be it! let nor sleep nor slackness
Impede thy Progress, Light sublime;
Nor ever let us glimpse the blackness
That yawns behind the gates of Time.

# Called Again from the Nets

By Frederick W. Whittaker

THE SHORTAGE of clergymen is a problem as old as Christianity itself. Jesus had to face it, and his solution is one that can help us today. He went out to the Sea of Galilee and called four fishermen to be his ministers. Peter, Andrew, James and John had chosen another vocation, but when Jesus offered them an opportunity they left their nets and became "fishers of men." At this very moment there are countless numbers of dissatisfied "fishermen" sitting in the pews of our churches who would become Christian ministers if they knew the way. Not long ago I was one of them, and I can show them the way.

For ten years I was employed in the freight traffic department of a railroad company. As an active layman I experienced a growing desire to study for the Christian ministry. With only a high school education behind me, the road seemed too long and expensive until my pastor told me about Bangor Theological Seminary. This unique school, founded in 1814 by Congregationalists but now interdenominational, specializes in training for the ministry men of mature years who have previously engaged in some other vocation or profession. In cooperation with the University of Maine and other colleges it offers courses of study in both the liberal arts and theology, thus enabling its students to achieve ordination by earning the A.B. and B.D. degrees.

### *Maturity in the Ministry*

Half the present student body consists of married men, many of whom have left other occupations in order to become leaders of the church. One is a man over fifty years of age, four are in their forties, several are in their thirties, and a large number are more than twenty-five years old. Now beginning his theological studies at the age of forty-five is a commander in the United States navy who was recently released from active duty after twelve years of service in the field of naval research. "I decided," he says, "that I would much prefer to help men than to assist in blasting them to bits."

Among our recent graduates there are some outstanding illustrations of the fact that mature and experienced men can be recruited for the Christian ministry. One such alumnus was thirty-five years old when he enrolled as a student. For several years he was a book publisher and salesman in his native Holland and in the Dutch East Indies. During World War II he was captured by the Japanese in Java and interned for three years in a prison camp. He served as a lay chaplain to his fellow internees and out of this experience grew a conviction that he wanted to be a minister of the Christian gospel. Today he is the pastor of a Presbyterian church on the west coast.

He is but one of the many men who have changed vocations in order to answer the ancient call of the Master. Here is a partial list of the professions and trades which have provided a background of experience for the mature ministry being given by our graduates: teaching, accounting, insurance, advertising, banking, farming, printing, salesmanship, lumbering, tool-making, textiles, shoemaking, mining, military service, Y.M.C.A. work and, of course, the original Christian trade, carpentry.

### *The Testimony of Experience*

The mission of modern Christianity requires the enlistment of a greatly increased number of prospective ministers. I believe that this mission will be best performed by mature men who, from personal experience, can explain the meaning of birth and death, of suffering and sorrow. This mission must have the witness of men who, from first-hand knowledge, can teach the significance of the moral law with regard to marriage, labor-management problems, political issues, and the social evils of drinking, gambling and war. This witness will be most fully given by men who have lived and worked for a while among the people to whom they must preach the word of God. Candidates for the ministry who move from home to college to seminary to parish are less likely to be adequately prepared for their chosen profession than are those who have borne their part for a time in the world where the laymen live.

Today's church needs ministers who have mingled with the crowds of the market place and have known the give and take of the business world. The man who has sold life insurance will know how to sell the Christian gospel. The man who has managed his own business will be more efficient at managing God's business. The man who has served in political office will recognize the proper relationship between church and state as two correlative instruments of the divine purpose. The man who has studied human laws will know how to apply more wisely the laws of God. The man who has taught the facts of human history will be better able to explain the controlling and guiding power of the Creator in this dramatic narrative.

### *Low Sales Resistance*

Many such men are waiting now to be called into full-time service as ministers of Christ. This is not theory; it is proven fact. The vice-president of our seminary spends much of his time talking with men who are anxious to leave their present jobs and begin their theological studies. He is himself an ordained minister with ten years of previous experience as a salesman for a large steel-producing company. Today he sells the opportunity of study for the ministry to other dissatisfied "fishermen." His customers are not difficult to find and their sales resistance is low. Several of them are enrolled in next year's entering class. Among them are a metallurgist of thirty-six, married, with one child; a teacher of twenty-nine, married, with one child and another expected; and a tool-maker of thirty-five, married, with three children.

The question has often been asked, How do these married men provide for their families and pay for their education? Part of the answer lies in low tuition, generous scholarship aid and the availability of student apartments at a nominal rental. In some cases the wife works while the

husband goes to school. In many instances students become self-supporting as part-time pastors of neighboring churches; the wife and children may live in the parsonage while the husband stays in the campus dormitory during the school week. Mature men, because of their general experience and their work as Christian laymen, can usually qualify early in their seminary years as student-pastors. Thus they earn while they learn and at the same time they perform a service without which many churches would be closed for lack of leadership.

Without doubt there is today a serious shortage of clergymen. To meet it, I believe that the church has a comparatively untapped source of supply. Christian laymen are ready to respond to a challenge to leave their present work and prepare for a higher calling. It is the responsibility of every pastor to issue this challenge to his laymen. It is the responsibility of theological educators to prepare the way for those who accept this call. For it is the call of the Master, who long ago summoned fishermen to be his ministers.

# A Mission Crisis in Japan

By Mary F. Jones

FOR THE PAST several years Japan has undergone various happenings of crisis proportion. One need only see or hear the word Japan and immediately there flash through one's mind pictures of crushing military defeat, the cessation of emperor worship, the fall of the atomic and H-bombs. Here in these islands which lie stretched like a watchdog in front of Asia's house, a pattern for democracy is being made.

No other country in Asia with ingrained feudalism based on a familial society has experienced the concentrated dosage of democracy that Japan is now trying to digest. In digestion there is, of course, waste as well as assimilation. Japan is well known for her discriminating taste in what she chooses to inculcate and what she casts out. Democracy in Japan will never have quite the same look as ours, but surely here in Japan is a testing ground of how successfully East meets West culturally, how democracy meets a changing social order practically, and how Christianity meets communism redemptively. It is within this last aspect that one looks at missions in Japan and dares pose some questions that have long been haunting the soul. There is no longer room for generalizations. The lightning changes taking place in Africa and Asia demand that we intelligently and courageously face the resultant situations. Today's crisis discloses a frontier which shows us that the times of Judson and Carey have not yet passed.

## I

In relation to Japan's social change, the keystone to which we should address most of our attention is the Japanese family system. Of course salvation is not to be found in social anthropology, but we should be wise enough to accept and use our knowledge of this and other fields of social study.

It is difficult for those who have not encountered it to realize the formidable nature of Japan's family system; therefore the importance of understanding all its implications cannot be overstressed. This traditional tightly organized structure not only prescribed the duties of each of its members, but this same structure, used so effectively by her war leaders, molded the nation into a "divine family." It was a combination of Confucian philosophy of filial piety, ancestor worship and reverence for the gods, plus loyalty to the emperor as a religious and civic duty. In such a familial society there is a solidarity we can scarcely comprehend. Loyalty and unquestioning obedience to superiors have for centuries been ingrained and followed without deviation.

In such a system the individual is not a person in himself; he is a cog in the machine of the larger family "person." There is little room for individual expression and less for individual development. Certain acts of nonconformity result in the extreme sanction of being cut off from the family—a very serious event because it means loss of economic and social status. Reading these words only, one cannot know the full implications behind them, but they are nothing less than poverty and loneliness. Because of the severity of such exclusion, one can see why members just stay in line with custom. Roughly speaking, four-fifths of Japan is still under the sway of this family system.

## II

Formidable and unyielding as this traditional system seems, through the industrialization of Japan a significant change in it has taken place: in the industrial working class the individual is beginning to emerge as a person. This is highly important, and missions in Japan should not overlook it.

For several years now Japan has been steadily developing her industrial character. Urbanization has followed as a natural incident of the process. It is within urbanization that we find the structure of the Japanese family becoming greatly modified. Charles S. Johnson of Fisk University clearly points out this process in *Education and the Cultural Crisis*. Using figures and studies by Professor Teizo Toda of Tokyo Imperial University, Dr. Johnson shows how the size of the Japanese urban family has decreased. The reasons—"mobility, the postponement of marriage, single-man migrations, broken families, and to some extent birth control"—are all, except birth control, an indication of the secularization of the family in contrast to its traditional ways. The solidarity based on economic dependence also tends to break down in urbanization. To a large degree, even girls no longer depend entirely on their fathers for financial aid. They get a job and earn their own pocket money.

It is within this industrial class, where the individual is beginning to emerge as a person, that communism can make an inroad. And it is there that missions are challenged to share the gospel in word and deed with those whom we have too long ignored.

III

These changes directly affect religious practices. There is a noticeable lack of participation in Buddhism in the city areas; many priests can scarcely make a living. With Shinto, however, the picture is quite different. Of course Shinto is not as strong as it was before the war, but one can hardly say that it is dying out. In a sense, it is growing. Shinto always connects itself with nationalism, and so it is strong now because of the strength of the ultraconservatives. But like a parasite it is strong only when living off the fat of nationalism. Its strength can be fairly gauged by the strength and duration of present nationalistic movements.

The question is also asked, What choice will the Japanese people make in the ordering of their own government between the alternatives of totalitarianism and democracy? Readers in America may immediately associate totalitarianism with communism, but here in Japan there are *two* totalitarian-like forces, the extreme right and the extreme left. It is therefore a grievous error to set the problem up as an either-or. There is in Japan, as in America, a third group—liberal thinkers who can never accept communism and will never go over to the conservative pro-militarists.

It is understandable that in the expedient paths governments feel they must take, the United States has aligned itself with the conservative group. But the Christian is never confined to choosing the lesser of two evils. It is fortunate that among the most capable leaders in this third group there are some staunch Christians.

IV

The history of our missions in Japan shows that personnel, building and finance have been concentrated largely in education. This means that we have been reaching the middle and upper classes. The original intent of this strategy was to train leadership which would extend the Christian community to all segments of Japanese society. The success of this strategy should now be conscientiously evaluated. The fact is that the vitally important laboring class is almost untouched by our missionary efforts. Our social service centers and a lone industrial evangelist cannot be an adequate answer to this opportunity of giant proportions.

By our neglect are we writing a second verse to our China lament? It may be so, sadly so. Here is a large segment of Japan's population, unchurched and unregenerate, unvisited and so unknown to us. Gradually they are being freed from binding family decisions. They are beginning to make their own choices. How will they choose, what will they choose? This is truly a time of crisis. Japan's pathetic lack of capable leadership attests to this failure to develop individual responsibility and to make clear choices.

Nobody can blame youth for choosing an antimilitary road or desiring the country's economic stability. We can justly reprove them if they become communists, but we will stand wordless when industrial youth face us squarely and ask, "Why didn't we hear about Christianity from you?" There is a gospel to be shared with labor; why then do we wait? The organized church in Japan also needs encouragement to inspire greater outreach. It would indeed be a phenomenon if a missionary movement became so regulated and stylized, owing to its restricted environment, that it ceased to be missionary.

Once and for all let us understand that in Japan we cannot depend on the varying degrees of democracy to answer the challenge of communism. It is basically Christianity, the saving power of the love of God in Christ, that has the answer to communism. It is Christianity that can give the individual the power to make right decisions in the all-important battle of the moral and spiritual versus the material. "The dawning of a Christianity not Western but Japanese" is often suggested and is desirable. But what we need to be equally aware of is the development of a democracy not Western. Christianity must cleanse democracy as well as redeem communism. By all means let our government continue its cultural and economic exchange with Japan. Let the church in America supply a host of completely dedicated and well informed Christians for the task of industrial evangelism. We need workers humbled in the dust before God but competent and fearless before the task. The worker-priests in France saw a way, and we too must find a way in Japan.

The Japanese ministers who are awake to this opportunity frankly say that the present situation demands a Christian answer but that they themselves are tied down to their churches. This is true and this we must accept. (We of a Christian heritage do not appreciate the fact that to preach in a non-Christian culture one must give time-consuming interpretations of such words as sin and incarnation and God, in a country where any stone or mountain or tree can have a god.) They make a further admission—that even if they had the time and freedom they have had no training for such work. Taking a cue from this, and adding it to the fact that a program of industrial evangelism will take the most creative and capable personnel and planning, we should come out with an answer which indicates how much we have not done and how very far we have to go.

If we cannot soon bring a demonstration of true Christian community among labor, which matches communism in dedication and sincerity and surpasses it in giving hope and spiritual power, then our own opportunity to meet this force redemptively may be gone; God will utilize some other means. But surely he need not speak more clearly through these troubled times to show us our task in Japan.

## *Transgression*

THOUGH we have shed no brother's blood
Nor ever did possess
Another's goods—have mercy, Lord,
On us who must confess
So many small ignoble deeds—
Forgive our littleness!

LESLIE SAVAGE CLARK.

# The Church and the Atom

By James R. Noland

NOT since the days of the westward trek across the plains have Americans been on the move as they are today. Every year more than 30 million people change their place of residence; nearly a million trailer families follow waves of work across the nation. A nation which demands mobility of its people also demands flexibility of its churches. More than ever American churches are ministering to a parade.

Nowhere in the country is the flux of workers more evident than in Pike county, Ohio, where some 50,000 new people have moved into a scattered rural community to build a new atomic energy plant. Realizing that the small local churches already in the area could never fulfill the needs of so large and sudden an invasion, the national Protestant denominations united in a common effort to bring spiritual values and practical help to this community.

### *A Cooperative Venture*

After two years of this venture it is possible to pick out certain trends and emphases of the ministry in this critical county. Of these the most obvious is the fact of cooperation. Church officials early saw that where the atom was split the church had to be united. Through the Ohio Council of Churches and the National Council of Churches the denominations devised a strategy whereby there could be a strong Protestant witness. Together they could do what none of them could do alone—meet the emergency with organized efficiency.

After mutual planning and advice, based on sociological surveys and research, eleven denominations accepted responsibility to serve in twelve major areas of temporary population-congestion in a coordinated mission project. Each denomination agreed to act in behalf of the cooperating communions and to provide the necessary facilities, personnel and program. Organization of the work according to comity procedures matched needs to resources and provided for a free but effective ministry for as long as it will be needed.

The community-centered religious emphasis under denominational auspices has been the basis for other unique aspects of this industrial mission. Since the work was drawn up to supplement and not to compete with local church services, primary attention has been given to weekday activities. Some interdenominational worship services are held for those who have not joined a local church, but the accent is on integration of religion into everyday life.

### *Daily Tasks for Mission Workers*

The task of a mission worker varies from day to day as he tries to make his impact on the people of all persuasions throughout his allocated district. Religion is translated into human kindness and deeds of love as he helps a new arrival unhitch and jack up his trailer, enrolls his children in a church-sponsored nursery, and persuades his teen-age son or daughter to join a youth group. Since he knows the union officials, the pastor may take the man of the family to the union hall to introduce him around. Later he may welcome the wife and mother to one of his Bible classes being held in a neighbor's trailer residence.

On another day he may take a canoe trip with the Boy Scouts or play baseball with the trailer village team. He may organize a work group to build a shelter for a vacation Bible school or work with the people of his community to create a place for the children to play. At the same spot, at a different time, he may start a marble tournament or a kite-flying contest. Concrete acts of humble service have even included driving a milk truck for an injured milkman to save his route from competitors.

Much of the pastor's time is spent in organizing and administering small dynamic group activities. Sixteen professional workers are now on the interdenominational staff, and each of them looks after a large number of groups. One has as many as thirty. In these community programs, more often than not, the people have had a voice in setting up the work. They have discussed with their missionary various possibilities of religious functions and structures. Together they have built a Christian program geared to meet their unique situation.

### *Participation by the People*

The people are not spoon-fed and robbed of an opportunity to serve and grow in God's Kingdom. The passive acceptance of a church-sponsored activity does not justify its continuance. The people have to desire the religious and community services offered. Activities are not promoted unless the people express themselves and show willingness to take leadership responsibilities. The workers cannot be spiritual errand boys and expect to serve the vast in-migrant population. The situation demands that they be organizers, administrators and group workers.

That the construction workers and their families have responded to this ministry is the testimony of all who have worked with them. One of the missionaries, who spent eleven years with mountain folk in the coal fields, is continuously amazed by how much more readily industrial migrant families accept church programs. Many have commented on how active the church is and what a joy it is to have this service.

The success of the project is all the more gratifying when one stops to think of the problems that have to be met. In the beginning there were no buildings, no organized procedures, no leaders, no materials or tools. It was strictly pioneer territory. The church, however, has proved its missionary genius by adapting itself to these rugged conditions. Churches-on-wheels were brought in, barns were cleaned up and remodeled, washhouses were taken over, tents were erected, and God's great out-of-doors was rediscovered for religious purposes. Not having buildings, the workers began to experiment with highly decentralized group activities. People began to work and worship with their neighbors and friends in their natural interest groupings. They began to find that as Protestants of different

backgrounds they had more in common than they believed possible. As new people have moved in and "old" residents have moved on the fellowships have continued around the nucleus thus formed. Those who have gone often have with them a new zeal to share with other neighbors on another construction project. More and more the missionaries have discovered that the church is not a building but a people oriented around a common Lord.

### *Importance of Lay Help*

In evaluating the cooperative ministry a social worker concluded that the outstanding characteristic of the religious personnel, as he knew them, seemed to be their "approachability." By this he meant that they were the kind of ministers whom people could talk to and with whom they could share their intimate problems. This friendly critic was probably right, but the achievement of this trait was not an easy thing.

The ministry in the Pike county project is to workingmen and their families, and the church has had limited success in winning the labor movement. In dealing with laboring people the clergy have often unconsciously betrayed a bourgeois bias by their intellectual approach, their language, dress and attitudes. Because of this, selection of personnel has proved of utmost importance. Consecrated laymen and laywomen have been brought in to work full time with the ordained clergy, and the importance of lay activities has been stressed and restressed. Indicative of this is the fact that the entire organization of religious activities in the plant itself has been delegated to dedicated laymen. There hymn sings, Bible readings, prayer meetings and informal evangelism are helping to deepen the spiritual stability of these uprooted workers.

Some aspects of this ministry being pioneered in this area of industrial crisis may have value for the church at large. Certainly the emphasis on cooperation, the application of religion to life, participation by the people, the decentralized ministry and the recovery of labor are healthy. Yet all of these would have little meaning were it not for the active missionary spirit that pervades the work.

Over the desk of the minister-coordinator is a poster showing the cross rising above billowing atomic clouds. Under the picture is inscribed: "God is more powerful than the atom." This seems to set the theme for the mobile ministry. Here in this place where the most powerful physical force on earth is created, there is the feeling that the church must generate even greater spiritual power. Here in this valley of change man must be related to the Eternal who changes not. This is the task of evangelism in Pike county. It is the task for the church at large.

## *'You Wouldn't Have Won If . . .'*

EDITOR THE CHRISTIAN CENTURY:

SIR: One of Webster's cartoons that sticks in the memory pictures the end of a bridge game. A bystander is solemnly reproving the winning couple and saying, "You wouldn't have won if you had played it right."

We may smile at the unintended commentary on bridge rules. Then, when we think about it a bit longer, we realize that that remark is a profound observation on human history. You can almost elevate it to the rank of an axiom that those who have made the greatest achievements of history would not have won if they had "played it right." That is, they would not have won if they had observed all the rules of caution and prudence and made a careful calculation of probabilities. If they had done all those "right" things, they would have dropped down into little graves that had no name. Columbus did not play it right. All the wise rules of navigation were against him. (P. S. He won.)

This is true not only of the high days of history but also of the low days of your own life. Your marriage, for instance. The chances are ten to one that you are one of the people who, if they had played it right, would not have got married when they did. You couldn't afford it. It was entirely against the rules, while you were getting only $1,000 a year, with a good chance of getting fired next month. You were two of the millions of victims of the most beautiful lie ever invented, that "two can live as cheaply as one." You were just a couple of babes in the woods. But what lovely woods, and what wild flowers! You won!

The same is true of babies. If a couple waits until the absolutely right time to have a baby, they lose. There is no convenient time to have a baby. There never was. The greatest Baby of all was born at a very inconvenient time. The parents were on a journey. In addition to that, there was no room for them in the inn. If parents play it absolutely right, with 100 per cent caution, they never win.

If the men who fought the American Revolution had played it right they would never have won. They didn't have a sporting chance. Only a third of the people really wanted independence. The "best" people in the colonies said, "You are crazy to try to fight Great Britain with a few amateurs." They *were* crazy. So they won.

It was true of the launching of the Christian church. All the rules said, "Have a little sense. Don't rush out to the whole Roman empire unprepared. Stay here and grow quietly. Then if there seems to be a chance of success in some places, proceed prudently." They would not have grown anything except mold and rust.

It is still true. How about a plaque in the chancel with these words: "You can't win if you play it right"? If there is to be any winning there must be risk, calculated or uncalculated. Too many churches take no chances. They say as they dig in for the duration, "A bird in the hand is worth two in the bush." That is the motto of all the cowards in the world.

There is a phrase, used by the young, expressing impatience: "Get the show on the road!" A good idea. The churches must get their "show" on the road, the greatest show on earth. Too often it is kept in winter quarters.

All aboard!

Yours,

SIMEON STYLITES.

# NOVEMBER SURVEY OF BOOKS

## For Students and Others

ANCIENT ISRAEL. *By Harry M. Orlinsky. Cornell University Press, $2.50.*

I DO NOT know where one could find a more straightforward, readable account of ancient Israel than Dr. Orlinsky gives us in this book. It is brief. One could wish that the author had dealt in greater detail with particular subjects. Especially I found myself wishing that, instead of saying that the findings of archaeology support the biblical story, he had said more often than he does say what those findings are. Sometimes he does this, as for example the added information that has come from Babylonian sources concerning the treatment given King Jehoiakim and his family. On other occasions he refers to sources where presumably the evidence is supplied, but for most readers the reference books are not readily at hand. In a number of instances he simply states that archaeological discoveries do corroborate the biblical story. Since frequently these points are in dispute among different schools of biblical interpretation, it would add greatly to the convincing character of his book if he had at least sketched the evidence.

I suppose the author was laboring under the necessity of keeping the book simple and brief. It was prepared as one of a series of essays under the general title "The Development of Western Civilization," and published for use in college survey courses. Because it was thought to be of interest to persons interested in the Bible, it was issued separately by the Cornell press. The editor of the series describes the volume as "organizing for the first time in terms accessible to the general reader the recent spectacular discoveries in Israel and the Near East." Perhaps it will come to the lay reader with a sense of newness, but to the biblical scholar it will bring nothing that he has not been familiar with for some time. Maybe the editor is right when he qualifies his statement with the phrase "in terms accessible to the general reader."

At all events, even with the failure to document some of his conclusions, Dr. Orlinsky's book is of very great value. It is distinctly readable. One has the feeling all the way through that this is not just a dead subject, but one very much alive. The leaders of Israel were real people facing real problems. There is no glossing over of their weaknesses or failures. They move in a real world, are torn between loyalties, choose the wrong alternative often, and suffer because of it. The idea that dominates the whole movement is that of the covenant relationship between God and the people. The author pushes much farther back into history the rise of a near-monotheism, if not a complete one, than many scholars will be willing to follow him. At the other end of the development, he steadfastly holds to a degree of particularism in the Jewish idea which was never outgrown, though other scholars assert that it was. One wonders why the book of Jonah is not even mentioned. Was not this one exception at least to the narrower limitation of God in late Judaism?

Naturally Orlinsky stresses the prophetic element in Israel's history. His account of the rise of the prophets is most illuminating. This is Israel's great contribution. He says:

> It is to the prophetic tradition more than to any other source that Western civilization owes its noblest concept of the moral and social obligations of the individual human being. Even if the prophets preached only to their fellow Israelites and saw justice only in the terms of their Covenant with their God, their ringing words have carried from age to age their belief that justice was for the weak as well as for the strong; that its fulfillment was as much the spirit as the letter of the law; that one could not serve God at the same time that he mistreated his fellow men; that to love God was to love justice and that the love of justice placed within the conscience of each human being the ultimate inescapable obligation to denounce evil where he saw it, to defy a ruler who commanded him to break the Covenant, and to live in the law and the love of God no matter what the cost.

Teachers of Bible will be glad for this book and will be sure to put it on their reading lists of books on the Old Testament.

CHARLES S. BRADEN.

## Lamennais

PROPHECY AND PAPACY. A STUDY OF LAMENNAIS, THE CHURCH AND THE REVOLUTION. *By Alec R. Vidler. Scribners, $3.75.*

THE ABBÉ DE LAMENNAIS, who died just 100 years ago, grew to manhood during the French Revolution. In the critical first third of the 19th century he was the man who tried hardest, and with the greatest learning, courage and skill, to persuade the Vatican and the church of France to rise to the opportunity presented by reaction to the excesses of the revolution to reform the church and the French state and social order. His governing idea, according to Dr. Vidler, "was the social regeneration of France, and indeed of Europe, through a renaissance of Catholicism."

Lamennais failed. This book takes his story to 1836, when he published a disillusioned book on the Vatican which sealed his rupture with Catholicism. It is a carefully written and dispassionate study, the first to appear in English in more than 50 years, about "one of the most remarkable men who ever lived." The author rejects excessive claims for his subject, but declares that he founded modern ultramontanism and liberal Catholicism and did much to initiate Christian socialism. In the light of his report, Lamennais must also be considered the spiritual progenitor of the recently outlawed worker-priest movement. This book illuminates a critical century of French church history in which—as Prof. Butterfield says in *Christianity and European History*—the reaction of the Vatican against liberal democracy "split the French tradition from top to bottom, producing a cleavage which has extended over much of the Continent." That cleavage continues to be felt in France, and threatens to spread to America.

Lamennais first attacked the spiritual and moral torpor which followed the tyranny of revolution and counterrevolution. He sought to infuse life into a dead society from above, by appealing first to governments and then to the papacy. Government refused to give the church the full liberty he thought it deserved, and when he turned to the pope "he found that the Holy See had no intention of rising to the occasion." In the end he turned to the people, for he discovered in their aspirations for a new social order signs of hope he had at first missed. So "he substituted the method of liberty for the method of authority as the means of pursuing the end of social regeneration."

This led him to urge disestablishment, support of the clergy by voluntary contributions, separation of church and state. To the end he held that "society cannot recover spiritual and moral health without a sure and well founded faith in God, the author of all health." Eventually, after a prolonged stay in Rome, where he placed his case in the hands of Gregory XVI, "he threw over the papacy and the ecclesiastical hierarchy, when he had inferred that they were irrevocably committed to alliance with the forces that were bent on suppressing the liberal, reforming and emancipating movements of the age," and was thrown over by them.

Lamennais was ahead of his times, and even yet his time has not come in the church he loved and served. But his story is one that every intelligent Christian should know, and an important part of it appears in these pages. That his sacrifice was not all in vain is indicated by James Courtney Murray, the American Jesuit, who is quoted in the conclusion of *Prophecy and Papacy*:

> Democracy today presents itself with all the force of an idea whose time has come. And there are two reasons why it is the present task of Catholics to work towards the purification of the liberal tradition (which is their own tradition) and of the democratic form of state in which it finds expression, by restoring both the idea and the institutions of democracy to their proper Christian foundations. First, this form of state is presently man's best, and possibly last, hope of human freedom. Secondly, this form of state presently offers to the church as a spiritual power as good a hope of freedom as she has ever had; it offers to the church as the Christian people a means, through its free political institutions, of

achieving harmony between law and social organization and the demands of their Christian conscience; finally, by reason of its aspirations towards an order of personal and associational freedom, political equality, civic friendship, social justice and cultural advancement, it offers to the church the kind of cooperation which she presently needs, and it merits in turn her cooperation in the realization of its own aspirations.

Lamennais would have liked that. And he would have understood, and can help us understand, why such views are still subject to violent attacks, in America as well as in France. HAROLD E. FEY.

## How Human are Germans?

TOWARD UNDERSTANDING GERMANY. *By Robert H. Lowie. University of Chicago Press, $6.00.*

TYCOONS AND TYRANT. *By Louis P. Lochner. Regnery, $5.00.*

ACCORDING to the "devil theory" of history, devil nations and diabolical individuals get us into wars and miseries. In this century, Germany has appeared as Exhibit No. 1 in proof of this. These two books question the thesis. The Lowie volume studies the evidence on whether Germans are naturally authoritarian, warlike and so on. The other, focusing on one segment of their society, examines the widely held belief that it was the industrialists specifically who caused nazism and therefore World War II. Since history's sands shift so fast, a musty, academic air already settles around these potent myths. And yet, quite aside from the issue of German rearmament, the studies have a current relevance in helping us think about today's devils.

Robert Lowie, who was born in Vienna, is professor emeritus of anthropology at the University of California, Berkeley, so he deals primarily with the sociology of class structure and family mores. Though he mentions the varied apathies and antipathies toward religion in different social classes, he does not attempt an analysis of the churches. Nevertheless in helping us get at the "German mind" Prof. Lowie throws light on the church. He quotes Goethe as saying, "He who has art and learning has also religion; he that lacks these two—let *him* have religion." Under such influence, the upper middle class developed a type of "neohumanism" which was delighted by art and knowledge but scornful of politics. To what extent, one wonders, is today's German orthodoxy, including the Evanston eschatology of Herr Schlink, a sharp reaction to such aesthetic materialism?

Style-wise, Lowie alternates case studies with human bits gleaned from novels, newspapers and his own travels, so that there is some unevenness as we jog from the academic to the journalistic. This method, however, has the advantage of pumping life into the generalizations. Recognizing the dangers of constructing stereotypes too quickly, the author takes special care to relate generalizations about Germans to other cultures. This justifies the considerable space he devotes to the German Swiss, for he considers them a scientific control.

In spite of nationalism, he finds, there is in Germany still a good deal of particularist "state's rights" loyalty to lesser units. There is considerable class-consciousness, though this varies by regions. But he makes much of Germany's lack of a "gentleman's code." The patriarchal aspect of the German home is less stern than that of the Swiss, he writes, and in any case it has been changing more than the foreign myth supposes. His conclusion: "Much of what is popularly conceived as German is in reality either generically human or Occidental or Continental European."

In the other book, Louis P. Lochner reaches a strikingly similar conclusion. He is well qualified to make his observations, for he was AP bureau chief in Berlin for 14 years and after the war interviewed numerous German industrialists for this book.

In the sketches he writes about several of these, Lochner reveals the ironies and ambiguities of the human predicament today. Carl Bosch, longtime head of I. G. Farben, opposed Hitler, but he became convinced that his own contributions of synthetic nitrogen, benzene and rubber, which he had hoped would be used for peace, had made Hitlerism possible; a resulting psychosis apparently contributed to his death in 1940. Hitler's major industrial supporter, Fritz Thyssen, of the greatest steel combine, became interested in nazism in part because he was an ardent Catholic influenced by the social encyclicals; and when he broke with Hitler he showily increased his gifts to Catholic churches and schools! The picture that develops is of men who were simply less heroic than their foreign critics would have liked (though U. S. firms, including the AP, also knuckled under to racial laws in nazi Germany). Lochner writes:

> The story of the German industrialists in their relation to Hitler is a story of sins of omission rather than commission. Evil was mingled inextricably with the good, but the evil wrought by German tycoons was the result of human shortcomings, not of criminal intent. . . . We cannot . . . continue to repeat the charge that German tycoons were bearing a distinct and deliberate responsibility for placing Hitler in the saddle; that German industry saw in Hitler a new Iron Chancellor who would smash the trade unions; that the German lords of iron and steel lusted for war and conspired with Hitler to provoke it; and that Germany's industrial magnates failed to resist nazi iniquity.

Would German industry act more wisely or courageously another time? Yes, Lochner believes. Workers' representatives now have more voice in policy. Remembering the bombings and the Nuremberg trials, several industrial leaders say they do not want to produce weapons. The Evangelical Church has 12 academies where businessmen consider the relationship of Christianity to their work. The Catholics sponsor similar conferences.

Both books convince that the Germans are not devils, but people, after all. One wishes that such objectivity about them had been possible a decade or two ago, and wonders: Will it take another war to get such objectivity in this country about the Russian people—or in Russia about us warmongering capitalists?

ROBERT ROOT.

## Being as Such

KIERKEGAARD AND HEIDEGGER: THE ONTOLOGY OF EXISTENCE. *By Michael Wyschogrod. Routledge & Kegan Paul, Ltd., London, 16s.*

THIS volume by the young lecturer in philosophy at the College of the City of New York reconsiders the thought and influence of the father of existentialism, Soren Kierkegaard, in the light of the shift within existentialism from its internal problems to the problems of ontology occasioned by the work of Martin Heidegger. This is one of the inevitable books in the field of modern philosophy. It is inevitable that it should have been written, because the existential approach had to return more seriously to the fundamental and traditional problems of philosophy if it was to escape being a fad. The book is inevitable also in the sense that the thought of Heidegger, whose work has brought existentialism back to these fundamental problems, had at some time to be measured by the thought of Kierkegaard, who broke with the chief lineage of traditional philosophy. Wyschogrod's book provides the ground for understanding this return of existentialism to the major problems of philosophical reflection.

This book demonstrates, too, how the real philosophical problems have been affected by the existential outlook. Indeed its special significance is that it demonstrates that the whole problem of being has altered for modern thought. From Plato on, systematic thought has assumed that the problem of being was settled. All forms of becoming were forms of being. The Greek master was quoted as final: "Nonbeing is a form of being."

Two modern alternatives have been suggested to this classical problem. The philosophy of organism suggested by Alfred North Whitehead assumes that being can be understood only from the perspective of becoming. In his fourth Category of Explanation Whitehead says, "It belongs to the nature of a 'being' that it is potential for every 'becoming.'" In his ninth Category of Explanation he says: "*How* an actual entity becomes constitutes *what* that actual entity is. This principle states that the *being* of a *res vera* is constituted by its 'becoming'" (*Process and Reality*, p. 252).

Thus Plato found the essence of a thing in its being; Whitehead found the essence of a thing in its becoming. That existen-

tialism offers a real solution to this problem becomes apparent in Wyschogrod's analysis of the ontology of Kierkegaard and Heidegger. In the categories of "the moment," "dread," "faith" and "paradox" (not a complete list, of course) the categories of thought on which Plato and Hegel insist and the categories of feeling on which Bradley and Whitehead insist are given unity of meaning in the concept of "existence," the *thereness* of a thing. Eternity and time, for instance, find their meaning in "the moment," where time is the essence of eternity and eternity is the essence of time. This is far from the Hegelian triad of thesis, antithesis and new thesis; and it is an advance over the eternal becoming of the philosophy of organism. Existentialism points to the essence of a thing, a *res vera* in the Cartesian sense, as its "existence."

This solution can be illustrated by a quotation which Wyschogrod uses from Heidegger on the topic of freedom:

> Freedom is not what common sense is content to let pass under that name: the random ability to do as we please, to go this way or that in our choice. Freedom is not license in what we do or do not do. Nor, on the other hand, is freedom a mere readiness to do something requisite and necessary (and thus in a sense "actual" [*Seindes*]). Over and above all this ("negative" and "positive" freedom) freedom is participation in the revealment of what-is-as-such (*das Seiende als ein solches*). The revelation of this is itself guaranteed in that ex-sistent participation whereby the overtness of the overt (*die Offenheit des offenen*), i.e. the "there" (*Da*) of it, is what it is.

Important as the contribution of this study is to the problem of being—and that is its chief concern—it is also a brilliant discussion of truth and revelation. The problem of the "given" receives an important novel insight. The concept of "participation in the revelation of what-is-as-such" needs to receive the attention from theological reflection which it deserves. Taken as a whole, I know of no volume which can serve as a better introduction to the best in existentialism. GEORGE C. STUART.

## Criticism and Theology

THE OLD TESTAMENT IN MODERN RESEARCH. *By Herbert F. Hahn. Muhlenberg Press, $4.00.*

THIS is a book about which one wishes to write with enthusiasm. And indeed to a certain point one may; for it surveys with high excellence the complex course of Old Testament study through the past hundred years. It is masterly in its scope and insights and, throughout its narrative chapters, impressive by reason of its keen discrimination. Yet misgivings arise. A major deficiency is the omission of a chapter on developments in textual criticism. Certain very significant works also are strangely ignored, such as Bentzen's *Introduction,* Finegan's *Light from the Ancient Past,* and the careful studies being carried forward by A. R. Johnson as a secure basis for an Old Testament theology. The criticism of the essays edited by the late Henri Frankfort that they lack "a feeling for historical development of attitudes and conceptions" is ill-considered. The major such development was the emergence of Israel's thought, and this is strongly emphasized in the essay on "The Hebrews." Somewhat amusing is the claim that scientific archaeology originated in the American "pragmatic attitude." This is only a bit of our American arrogance. Credit goes instead to Sir Flinders Petrie.

More serious objection centers about the basic philosophy of the book, for it well illustrates the saying that every historian is *ipso facto* a philosopher of history. Notwithstanding numerous qualifications, the point of departure for Hahn's account is that criticism proved a failure, consequently it was abandoned and in its place came the anthropological, religio-historical, sociological, form-critical and other approaches, with new and creative insights progressively revealing "the history behind the history." The climax came in the theological movement which has rediscovered the abiding significance of the Old Testament, obscured by the critics.

This is too simple a summary, with implications that are less than just; still in essence it is correct. But anyone conversant with the facts will realize that we have here not serious history, but caricature. Criticism has never been abandoned; these other approaches did not displace it, they merely enriched it. Old Testament research of today is the direct heir and successor of the criticism of a century ago, though advanced far beyond the insights and methods of that time.

The major weakness of Hahn's work lies in his interpretation of the theological movement, where his philosophy becomes explicit. He confronts us with an array of opinions that have become clichés in recent years: that scholarly objectivity is forever impossible, hence need not be attempted; that a history of religion is less "spiritual" than a survey under theological captions; that Old Testament theology must be written from the point of view of a "Christocentric philosophy of history"; and so on. To them Hahn has added his own astonishing view that Old Testament theology is "neo-orthodox"!

These views are part of the subject matter of continuing debate in Old Testament scholarship. One can here do no more than remark that they evidence appreciably in Hahn, as in other exponents, a confusion of the issues. He fails to recognize that in his "Christocentric" theory he is merely endorsing the view of Eissfeldt, which earlier he had properly repudiated, that biblical theology should be adjusted by each confessional group to its own dogmas. Something similar is relevant to the alleged superiority of Old Testament theology; a history of Israel's religion is every whit as "spiritual," provided only that the historian penetrates faithfully to the living core of his subject matter.

On the other hand it should be apparent that there is something basically wrong with any set of values that can regard the revival of ancient allegorism under Wilhelm Vischer as the culmination "of the movement to go beyond criticism to an apprehension of the permanent significance of the Old Testament" (p. 236). Here again the basic error is apparent in a failure to discriminate. What Hahn is really advocating is an indiscriminate confusion of hermeneutics and homiletics; in other terms, of the exegetical and the devotional study of the Bible. The great mass of Old Testament scholars pay their tribute to the latter, but would scoff at the label "neo-orthodox." Equally they would deny that a pessimistic theology induced by the disasters and brutalities of the past generation has anything whatever to do with their concern; theologians who think in such terms need nothing so much as a stiff course in Near Eastern history to restore their perspective and sane balance.

WILLIAM A. IRWIN.

## The World of Islam

MOSLEMS ON THE MARCH. *By F. W. Fernau. Translated from the German by E. W. Dickes. Knopf, $5.00.*

ITS SUBTITLE, "People and Politics in the World of Islam," indicates the scope of this scholarly and illuminating volume. Fernau puts forward the persuasive thesis that through the present tumultuous period of renascence the nationalism of the Islamic states, varying as it does from country to country, will lead to their freedom from outside imperialistic control and to improved social and economic conditions that will, in a generation or more, produce domestic stability.

The author is a good teacher according to modern methods. Too little is known about the physical and human geography of this strategic area. Part I is devoted to these matters. It also provides a clear historical account of the rise and spread of Islam, and discusses the significance of the widespread missionary activities of the Muslims in Africa today. Part II deals more particularly with these "nations in ferment." There follow a chapter on "the Muslims' oil" and the discerning conclusion.

It is the insight Fernau shows and his grasp of the historical movements from early times to the present in the complicated pattern of the Near and Middle East that constitute the definite contribution of his volume to a truer understanding of the differences and similarities between the Christian West and the Muslim East. Authentic scholarship and religious leadership should call to our attention the fact that there is a Muslim-Christian tradition, based on our common religious heritage, that is real, deep and widespread. And these things Fernau says with restraint and impartiality, and without the imputations concerning "superior" and "inferior" cultures that mar so much contemporary writ-

ing in this field. It is because Islam's spiritual foundations "have much more in common with the West than with . . . the cultural world of the Far East" that the Muslim intercontinent, thrust between Europe and eastern Asia, is so significant in determining the character of our modern world.

In his concluding chapter, "The Moslems and World Peace," Fernau gives main points to watch and cautions to be heeded. Incidentally, to readers who are somewhat versed in the affairs of the Islamic world this reviewer makes the unorthodox recommendation that this final chapter might well be read first. As the author sees it, the crises and apparent instability in the Muslim world of today betoken historical development and indicate Islam's struggle for a new place in the world of the 20th century. This is evident in three main currents: a healthy nationalism, a positive renascence, and persistent demands for social change. European influence over the Muslim lands is dying out, but the new Middle East is still young and weak and tends to create a power vacuum in this dangerous period of cold war. Soviet Russia seeks to neutralize her frontiers and to isolate the Muslim world for her purpose. This area is thus the key position in the world struggle. If the United States, so Fernau believes, continues to base its policy in the Middle East on Zionist pressures at home instead of on the relation of this area to world interests, both our country and the state of Israel place themselves in a perilous position. Israel's specious claim to be an "outpost of Western democracy" will not be strong enough to permit this foreign-supported state "to continue indefinitely to exist as an island in a world of hostile neighbors."

The volume contains a useful bibliography and other appendices.

EDGAR J. FISHER.

## An 'Evanston' First

EVANSTON WORLD ASSEMBLY—A CONCISE INTERPRETATION. *By Cecil Northcott. Lutterworth Press, London. Available from World Council of Churches, 156 Fifth Ave., New York 10, N. Y., 50 cents.*

IN SPITE of America's reputation for efficiency, London scoops New York! The Christian Century's London correspondent has produced the first evaluation of Evanston in booklet form. In this 48-page treatment, Cecil Northcott provides a very readable account of what happened at Evanston and its significance for Christians everywhere. The key word in his interpretation is "pilgrimage." He looks on the Second Assembly of the World Council of Churches as part of the Christian pilgrimage which began at Amsterdam and "has never ceased." "No one of the company has fallen out," he writes. "The pilgrims have helped one another. . . . They have shared . . . they are now stronger in physique and stouter in spiritual heart." The author then answers such questions as: What was the pilgrimage for? What are some of the conditions in the world which affect these pilgrims? What did they have to say to one another and to the world?

The Evanston meeting is here treated with fresh imagination and creative insight. Those who are searching for additional light on what happened at Evanston last August will find this a helpful contribution. ALTON M. MOTTER.

## Books in Brief

EVERYDAY LIFE IN NEW TESTAMENT TIMES. *By A. C. Bouquet. Scribners, $3.50.* The commonplace details of daily living may seem trivial when taken separately, but in the aggregate they give to ancient history a vividness that is sadly lacking in general narratives of major events and decisive battles. The New Testament itself gives a good many lively details, but not as many as are needed to give us a keen sense of what life was like in the first century A.D. Dr. Bouquet (lecturer on comparative religion at Cambridge University) tells about housing, dress, agriculture, industry, taxation, amusements, food, medicine, education, crime and punishment, roads and travel, science, domestic manners and customs, and ways of worship. Since Palestine was only a very small fraction of the Mediterranean world, he gives much attention to the Roman manner of life, which had made a deep impress upon the subject peoples of the empire.

EVERYDAY LIFE IN BABYLON AND ASSYRIA. *By Georges Contenau. St. Martin's Press, 103 Park Ave., New York, $5.00.* It is doubtless purely coincidental that two extraordinarily scholarly books on the "everyday life" of two ancient peoples were published in the same month. The general remarks on the value of this kind of material which were offered in the paragraph preceding this are equally applicable here. The eminent French Assyriologist goes farther back into antiquity —as Assyriologists are wont to do—but not as far as he might have gone. From more than 2,500 years of Mesopotamian history he has selected a period of less than two centuries, beginning 700 B.C. and therefore including the height of Assyrian culture and domination and the rise of Babylonian power. This is the period for which the fullest knowledge of these peoples is available. The scope of the book is wider than its title promises. The first 100 pages (about one-third of the total) are devoted to a great variety of aspects of "everyday life" of the ordinary people. The remaining sections deal with the king and his personal and official activities, the cultural life including legend, literature and thought, and the religious life of the time. There are many illustrations. W.E.G.

# CORRESPONDENCE

## Disavowal

SIR: Our attention has been called to a letter published in your Sept. 29 issue, which was written by Mr. Melville J. France, a retired member of this firm. We hasten to assure you that the views therein expressed by Mr. France were his own and do not represent the views or opinions of this firm or any of its partners.

Quite apart from the question of good taste and sound judgment which we recognize as being fundamentally involved, we are quite embarrassed by Mr. France's use of our firm's letterhead to express his personal thoughts and opinions on a subject unrelated to firm business, especially one so controversial as the subject upon which Mr. France held forth in his letter to you.

All of the members of this firm deeply regret the incident and disavow the views and opinions expressed by Mr. France.

WOOD, WERNER, FRANCE & TULLY,
By Loren N. Wood.
New York, N. Y.

## Higher Education

SIR: Six ministers were investigated in our town recently by a college student. The student was preparing a term paper for the psychology department and the ministers were his case studies. Since I was one of the ministers investigated (hereinafter referred to as "Case B"), I took a personal interest in the student's paper. After he finished, I asked to read it and he gave it to me with the case histories of my five colleagues deleted. If they were as bad as "Case B," I'm glad they were deleted.

Among other things, the student said my "religious value was low." He also said I was anti-social but liked to dominate people. And I was seldom worried or perplexed. (If he was as wrong on the first two counts as he was on the last, I can still hope.)

After studying all six cases, the student came to some general conclusions about the ministry which are educational. Here is what he says:

Money does *not* seem to be a problem to any minister.

Although ministers *seem* sociable, they actually dislike crowds.

Ministers are self-sufficient and show a definite tendency to ignore the advice of others.

They do not speak of sports or the theater.

They are regular voters but do not commit themselves to either party.

Though they *preach* love and list it as an important part of a minister's character, they have weak ties with their congregations.

They are not clear about their friends.

They are not as outgoing as expected, revolving around their own church more than the community and, in this sense, their limited thinking is revealed.

They were not as abstract as expected, although they dealt in broad generalities as more or less of a trade habit.

Their unwillingness to answer questions honestly and their constant attempts at straddling the fence point to a possible state of uncertainty and instability.

Although there is considerable truth in this student's findings, his study shows the weakness of amateur psychiatry. He obviously was thrown off by some flip answers, or perhaps he did all his interviewing on Monday, which is a bad day for the ministry. FREDERIC FOX.

First Congregational Church,
Williamstown, Mass.

## The Root of Schism

SIR: The article "by a Missionary" (Oct. 13) suggests the wisdom of recalling a quote in the article by James A. Scherer in the Aug. 4 issue, "Emil Brunner in Japan": "The misunderstanding of the church is precisely that there is nothing about an institution in the New Testament." Mr. Scherer goes on, "There is only a people of God . . . a people gathered, called *ecclesia* in the New Testament; and these people possess institutions but *are not* an institution."

The "Missionary," quoting Roman Catholics, asks, "With its many divisions, how can Protestantism claim to be the church?" The "Missionary" has been misled into accepting the definition and conception of Roman Catholics as to what the church is; for them the church is organization and not "the people of God." It becomes the modern problem of "the people of God" to re-examine their institutions or organization so that they may be truly expressive of the one fellowship of faith through the one Spirit.

The "Missionary" has rendered a service in making clear that the sincere Christian who looks on his own experience and concepts as fully and only divine—failing sometimes to realize that he is defending and asserting *his* experience and concept as well as defending God and God's ways with men—may and does become a schismatic unless he is humble and generous to others and to their understandings and experiences.

There is a place *within* the fellowship of the people of God for the sharpest disputes concerning what is God's will and purposes. Christians do not always grow at the same rate of speed and with the same devotion to their Lord. Changing conditions make for new understandings, require better organizations. If we will just keep in our minds a simple truth, that since God loves we must love too (and that love includes our Christian brethren), schism and separatism will diminish and cooperation and fellowship will expand.

Danville, Ill. DANIEL L. ECKERT.


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# NEWS of the CHRISTIAN WORLD

## Ministers Study Counseling Aids

**University of Colorado Sponsors Second Pastors' Institute—State Council Tackles Overlapping Woes**

DENVER, Oct. 11.—The second annual pastoral counseling institute sponsored by the University of Colorado's extension division and school of medicine drew 80 ministers from Colorado and Wyoming to Colorado Psychopathic hospital for two days of intensive discussion and lectures. After presentation of the varying philosophies of counseling from the Protestant, Jewish and psychiatric points of view, detailed analysis and discussion were devoted to techniques for dealing with alcoholics, the sick, the mourning, the dying, juvenile delinquents and married couples. Although prevented by university rules from actually cosponsoring the institute, the Colorado and Denver councils of churches had an integral part in planning and promoting it. James Galvin, medical director of the host hospital, served as director of the sessions. Many pastors were struck with the change in attitude evident in some of the speakers from the field of psychiatry, who—in contrast with the profession's viewpoint a decade ago—revealed keen sympathy toward religion. These speakers said that most reputable psychiatrists now recognize that religious faith has a real part to play in the healing of minds.

**Report on Juvenile Vandalism In Denver**

The Denver Area welfare council recently published a 50-page report on the extent, cause and cure of juvenile vandalism in this fast-growing city of a half-million population. The report was produced by a representative committee of Denver citizens from the fields of welfare, recreation, religion, education and business and from veterans' groups and service clubs. Raymond Gordon, executive secretary of the welfare council, was in direct charge of the study. It is believed to be one of the first such reports compiled in a city as large as Denver and covering so wide a range of subject matter. The report brings out that vandalism is nearly as prevalent in the higher-income areas of the city as in the lower-income sections.

**Colorado Council Holds Strategy Conference**

With Göte Hedenquist, Swedish staff member of the International Missionary Council, and J. Quinter Miller of the National Council of Churches as major speakers, the Colorado council of churches held its second planning and strategy conference at La Foret Congregational Camp near Colorado Springs Sept. 24-25. About 30 denominational and local council leaders met with officers of the state council to study the council's activities and functions and to plan for the future. Dr. Hedenquist brought a challenging message from the Evanston assembly of the World Council. Dr. Miller assisted in the conference leadership and gave suggestions for interdenominational work in Colorado, based on his experience with the Federal and National councils. A major purpose of the retreat was to delineate areas of interdenominational responsibility and areas primarily the concern of the denominations. A start was made on developing a master calendar of church and interchurch programs and activities in the state, so as to eliminate some of the conflicts in dates and the overlapping of functions which have often characterized the past. Nine denominations and six communities of the state were represented in the conference. Chairman of the sessions was Sidney H. Buckham of Boulder, council president.

**New Episcopal Bishop Is Consecrated**

In a beautiful two-hour service in St. John's Cathedral here, the Episcopal diocese of Colorado consecrated Joseph S. Minnis bishop coadjutor on Sept. 29. Dr. Minnis will serve with Bishop Harold L. Bowen, and will succeed that prelate on his retirement. Ten bishops of the Protestant Episcopal Church took part in the rites, with Bishop Bowen serving as consecrator and the bishops of Eau Claire and Nebraska assisting. Bishop Horace W. B. Donegan of New York was the preacher; his sermon dealt with the responsibilities and opportunities of a bishop and of the church in times such as these. Dr. Minnis had been vicar of a church in New York city (in Bishop Donegan's diocese) before accepting the call to Colorado. The entire service was televised by a Denver station.

**And So Forth**

Toyohiko Kagawa of Japan spoke yesterday at Denver University chapel and at a union evening service in Central Presbyterian Church. This morning he is to address the ministerial alliance.

Next Sunday two members of the post-Evanston team of speakers from the World Council will be in Denver churches—Bishop Elis Gulin of Finland and Philip Potter of Haiti. Both will address United Church Men of Denver at breakfast Monday morning before leaving for Seattle.

Recent pastoral changes in Denver have brought Harleigh Rosenberger to Calvary Baptist from Lockport, N. Y., J. B. Weaver to Messiah Lutheran from Inglewood, Calif., Herbert Booth Smith to North Presbyterian as interim pastor, and Phil Runner to Highlands Christian from Brownwood, Tex.

The Colorado Baptist state convention at its meeting in Aurora last week elected as president for the coming year Vernon Taylor, a Denver layman.

EDWARD L. WHITTEMORE.

**Housing Colony in Germany Named for Michelfelder**

A model colony providing housing for 99 refugee and other homeless families with children, together with a school, has been developed around the new Lutheran "church of thanks" near Braunschweig, Germany. It is named the S. C. Michelfelder Colony in honor of the late executive secretary of the Lutheran World Federation.

## See Chance to Beat Gambling

**Michigan Churchmen, Fighting Legalizing of Lotteries, Cheered by Public Response—Scrutinize 'Comics'**

DETROIT, Oct. 18.—Michigan citizens will vote Nov. 2 on legalizing lotteries for so-called charitable purposes. Although the word used in the official proposal is "lotteries," proponents are presenting their case as for charity bingo. The Michigan council of churches was instrumental in setting up a Committee Opposed to Legalized Lotteries, which includes, in addition to prominent churchmen, several leaders not officially connected with Protestant churches, among them some rabbis. This committee, sparked by J. Russell Bright, chairman, and Dean Mordhorst, executive, contends that approval of the proposal would open the state to all kinds of lotteries and would eventually lead to commercialized gambling and racketeering. The committee is winning friends rapidly. The Knights of Columbus have dissociated themselves from the lotteries forces. Whether or not the Roman Catholic hierarchy will take a stand before the election is not known. It is believed that if the church forces succeed in informing enough citizens of the real dangers in the proposal, they have a chance to win.

**Post-Evanston Team Addresses Rallies**

A team of six ecumenical leaders came to the Detroit area, speaking to well attended meetings of lay men and women, clergy and youth. They were Rajah B. Manikam, East Asian secretary for the World Council of Churches; Mrs. Manikam, an able leader in her own right; Philip Potter, executive for World Council of Churches youth work; Elis Gideon Gulin, bishop of Tampere, Finland; and two from this country: Francis B. Sayre, former assistant secretary of state and Episcopal layman, and Mrs. James D. Wyker, national president of United Church Women. Dr. Manikam pointed out that the prayer usually called the Lord's Prayer might properly be called the "Disciples' Prayer" since Jesus taught it to them for their use. "The real Lord's Prayer," he said, "is his petition 'that they all may be one.'" He urged his listeners to strive for an answer to the Lord's prayer for Christian unity.

**State Baptists Meet At Ann Arbor**

The Michigan Baptist convention at First Church, Ann Arbor, Oct. 14-17 was rated by leaders as one of the most successful in its 118-year history. Among out-of-state speakers were Pres. Benjamin E. Mays of Morehouse College; Mrs. Leslie E. Swain, American Baptist and World Council of Churches leader; Reuben E. Nelson, general secretary of the American Baptist Convention; M. Forest Ashbrook, executive director of the A.B.C. Ministers and Missionaries Benefit Board; and Richard Cummings of the American Baptist

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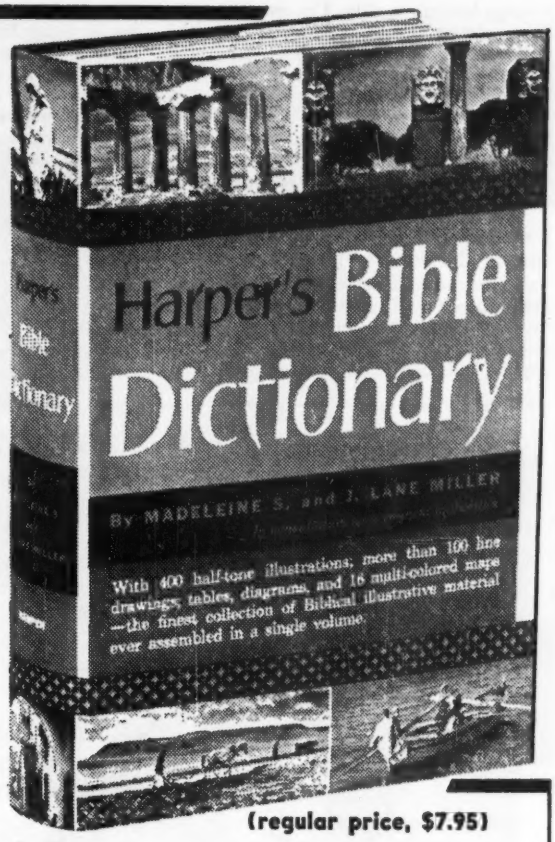
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Foreign Mission Society. The veteran executive secretary, Ralph T. Andam, reported progress all along the line. The convention praised Chester H. Loucks, host pastor, and his church for hospitality beyond the call of duty, unanimously adopted a strong resolution calling its entire constituency to vote against the proposal to legalize lotteries, and re-elected Robert L. Johnson, young C.P.A. from Ann Arbor, president.

**Bishop Emrich on Horror 'Comics'**

A joint committee on crime and horror comic books and indecent literature has been set up by the Michigan and Detroit councils of churches under the chairmanship of Episcopal Bishop Richard S. Emrich. "It is absurd to suppose that the reading of cheap literature does not have both obvious and subtle effects on children," Bishop Emrich declared in the committee's statement. He recommended that responsible citizens and wise parents "be well informed on the subject" and read *Seduction of the Innocents* by Frederick Wertham; "keep a careful eye on the sort of comics, magazines and books carried by local stores"; "remember that comic book reading undermines good reading habits," that crime and horror comics are "only a part of the general brutality and violence which is an increasing part of American entertainment," and that no sane person believes freedom of the press "should extend to sadistic and pornographic literature"; and finally "remember as families to listen to and commend the many fine programs on radio and television." The council committee will work on the problem with corresponding committees from other faiths.

**Churches List Many Special Sundays**

Michigan churches are getting used to carrying on many projects together through the state council. World Order Sunday will be observed Oct. 24 throughout the state with special emphasis on the United Nations. Merrill Abbey of Ann Arbor is general chairman and Herbert Beecher Hudnut, Detroit chairman. On Nov. 14 the Detroit council of churches will lead its constituency in celebrating Traffic Safety Sunday, with Reginald Howden heading the sponsoring committee. The "Observe Christmas as Christ's Birthday" movement is already building up ammunition for its main 1954 target, which again is alcoholic office parties. A Sunday devoted to "Prayer for Persecuted Worshipers" all over the world will be observed Jan. 30. These ecumenical efforts are making an impact and receive generous coverage by radio, TV and press.

**And So Forth**

Raymond Gray, pastor of a union church in the Canal Zone, has come to the Flint council of churches as its first full-time executive, succeeding Ralph D. Kearns, who has served part time.

Franklin D. Elmer, pastor of Flint's First Baptist Church, and Mrs. Elmer are on a tour to study religious and social conditions abroad.

In colorful ceremonies, Archie Crowley was recently consecrated an Episcopal bishop. He will be suffragan bishop for the diocese of Michigan.

The Michigan council of churches has moved its offices from 42 Michigan Arcade, Lansing, to a renovated residence about a block from the state capitol, where it has greatly increased facilities. Pres. Harold N. Skidmore considers this the first move toward obtaining an adequate Protestant center for the state.

After a long pastorate at First Presbyterian Church, Midland, John Gardner has accepted a call to become executive secretary of the San Francisco council of churches.

G. MERRILL LENOX.

---

**Churches Rush Flood Relief To West Pakistan**

Antimalarial drugs, vitamins and clothing—gifts from U.S. churches—are being rushed through Church World Service to West Pakistan, where unprecedented floods in the Punjab area have inundated more than 3,000 villages.

**Moses Fills Luce Professorship**

David G. Moses, principal of Hislop College at Nagpur, India, has been named to fill the Henry W. Luce visiting professorship of world Christianity at Union Theological Seminary, New York city, for the current term. A member of the North India United Church, Dr. Moses was consultant to the section on evangelism at the Evanston assembly of the World Council of Churches.


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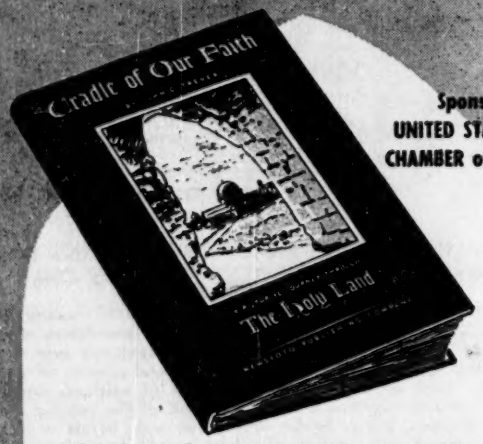


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# Gospel on Radio In Latin America

**Programs on Evangelical Stations Gain Enthusiastic Response—Chile's Leading Poet Returns**

SANTIAGO, CHILE, Oct. 9.—That the Evangelical radio broadcasting stations in Latin America are becoming a highly efficient medium for spreading the gospel is indicated by the hearty response they evoke from listeners. One sign of this is the number of requests for the Bible study courses offered on the programs. There is no Evangelical station in this country, but one program broadcast from outside has had 55,000 requests for such courses from Chilean listeners. A new station was recently established in Panama. The Pan-American Cultural Chain, with headquarters in Costa Rica, is making tape recordings, plastic records and program scripts available to the Evangelical stations.

### Chile's Nobel Prize Winner Returns for Visit

Gabriela Mistral, only Latin American and third Spanish-writing author to be awarded the Nobel prize for literature (1945), came home to Chile last month after an absence of 16 years. The poet was acclaimed by her countrymen, from high government officials to the poorest citizens of her native Elqui region. The nation's official welcome was a reception at the presidential palace attended by Pres. Ibañez, his entire cabinet and the diplomatic corps. Born in a primitive village in the northern part of the country, Miss Mistral, self-educated, became a schoolteacher in remote coastal settlements. While still a young girl she won first place in a Santiago literary contest, and when the judges called out her name she hid from the assembly, embarrassed by her poor clothing. Later her poems were published in books designed to teach children to read. Still later she was invited by the government of Mexico to help in educational reforms there. She has been honored by many nations. She served in the old League of Nations and has represented Chile as a diplomat in Europe and in the United States, where she is at present consul-at-large.

### 'A Christian, Not a Fanatic'

Nominally a Roman Catholic, Gabriela Mistral reveals herself in her poems and other writings as a person of fervent evangelical faith, with a profound distaste for ancient Roman dogmas. "I am a Christian, not a fanatic," she told Santiago women gathered at a reception in her honor. Writing in *El Mercurio*, Santiago's 126-year-old daily, she urged the Roman Catholic Church to remind itself of its "similarity in essence" to Protestantism. The Roman church "should realize that it loses infinitely less when a young Catholic becomes an Evangelical rather than embracing atheism with the fury of a gladiator," she wrote. Shortly, Miss Mistral will go to New York to receive a doctor's degree *honoris causa* from Columbia University.

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She already holds an honorary doctorate from the University of Chile—the first such degree that school has conferred on a woman in all its 112-year history.

### Chilean Students Awarded U.S. Scholarships

Opportunities for our young people to do research and pursue advanced studies in the United States are increasing. Recently 22 began studies there on scholarships given by private U. S. universities and colleges. Over 100 U.S. scholarships are provided through the Point Four program to train students for technical assistance projects conducted under the Institute on Inter-American Affairs. Among the young people enrolled in university and field work under this program 22 are studying agriculture, 12 public health, 26 industrial problems, 40 labor leadership. The U.S. government annually offers six "leaders" grants to Chile; these go to outstanding people in the professions. In addition, two postgraduate exchange students are sent to the U. S. every year, and Pan-American Airways offers a number of scholarships to promising students. One of the newest international scholarships is the Eisenhower exchange fellowship, funds for which were given by friends as a birthday gift to the U.S. President. This fellowship provides the recipient with practical experience in the area of his greatest skill. Perhaps the most unique of the U.S. scholarships granted here recently went to a six-year-old boy who is blind and deaf-mute. It came from the Perkins Institute for the Blind in Massachusetts. His travel expense is being borne by the American Foundation for Overseas Blind. A scholarship has also been given to a Chilean teacher who will travel with the boy, help him with his studies in the U.S., and herself learn techniques which can later be applied in Chile.

### Government Bans Communist-Inspired Festivals

The government has announced that it will not permit the holding of any festival or other observance under disguised Communist sponsorship. Underground Communist groups here had been promoting a South American youth festival, which now is prohibited. At the same time, three of the Santiago dailies launched a forceful campaign against Communist "bosses," disclosing their connection with a number of commercial interests, mainly public transportation. Several foreigners who had become Chilean citizens but whose activities revealed them to be agents of the Cominform have had their citizenship canceled and been expelled from the country. Lists of these foreign agents of Soviet Russia are being published constantly by the Chilean Anti-Communist League.

### School Enrollment Increases

The department of public education reveals that in the past 13 years enrollment in primary and secondary schools, both public and private, has increased 33.6 per cent. In the same period, enrollment in industrial schools increased 280 per cent, in normal schools 116 per cent. Chile needs $4 million worth of new school construction. The department says 70 per cent of our school buildings are in a "deplorable" state.

### And So Forth

Pres. Ibañez has signed a decree establishing a Southern University of Chile in Valdivia, the rainy city in our famous lake region. The aim is to prepare men and women to help develop the immense natural resources in southern Chile.

The University of Chile held a special convocation to celebrate the 200th anniversary of Columbia University in New York city. Dean Eugenio Pereira of the school of philosophy and education, a Columbia alumnus, called his alma mater the "main pillar in the cultural and spiritual life of the West." He recalled that two Chileans were granted scholarships by Columbia in 1813. PEDRO ZOTTELE.

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# Hear New Social Action Emphasis

**Congregational Christians of Midwest Get View of Changed Program—Discuss Merger Revival**

ROCKFORD, ILL., Oct. 21.—The 27th annual midwest regional meeting here this week of the Congregational Christian Churches in 17 states—from Texas to North Dakota, from Ohio to Colorado—engendered more than routine interest. It provided the first opportunity for a sizable group of members of the denomination to mull over implications of the revived plans for merger with the Evangelical and Reformed Church as formulated by the executive bodies of the two churches in Cleveland last week (see The Christian Century for Oct. 27, p. 1293). And it marked the launching of the new "forward program" of the Council for Social Action.

Three such geographical meetings are held each year to serve the common concerns of the boards of foreign and home missions, the C.S.A. and the service committee. This year it was the turn of the social action group to meet concurrently as a body, holding two "open" sessions for the benefit of the entire assembly. The other agencies presented their claims in addresses and at luncheon sessions. In addition, the approximately 800 men and women gathered in 12 separate seminars to consider the social concerns of the church. There was evidence on all sides of a determination to soft-pedal the concept of the church as a pleasant refuge and to do something about those concerns.

### *'Merger by 1957'*

After a year of quietude on the merger issue, the announcement from Cleveland last week that the executive committee had voted "full steam ahead" looking toward completion of union obviously caught many of these churchmen by surprise. True, the General Council in New Haven in June had voted to continue merger negotiations. But the definiteness of the Cleveland statement ("we look forward to the holding of the convening general synod in 1957"), coming not quite four months after New Haven, could scarcely help but startle.

Moderator Albert Buckner Coe presented the revived plans at the conclusion of his address on Tuesday evening. He explained that no further vote is envisaged, now that favorable court decisions have removed bars placed in the way of the original Basis of Union. That "basis" is to be retained, since the legal decisions were based on it. "We have not merged," he said. "We are agreed to *work toward the merger* and its consummation by 1957. It is proposed that after the merger is consummated, a constitution will be written." That constitution, it is understood, would have to be approved by the churches.

So far as local Congregational Christian congregations are concerned, Dr. Coe predicted that they would keep their present names (perhaps with "united church" underneath), own and control their own property, call their own ministers and write their own statements of faith. To specific questions from the floor, he replied that

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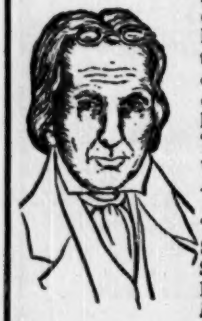

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details will have to be worked out after the constitution is formulated, and he pleaded for trust in those to whom that task will be committed.

Dr. Coe added that the action in Cleveland was taken in "an atmosphere of prayer and earnest seeking after the guidance of the Holy Spirit," and said members of both groups had been "profoundly moved" by evidences of movement toward unity at the recent World Council assembly in Evanston and by witness such as that of the united churches of Canada and South India. The executive groups authorized formation of joint committees to spur programs through which members of each group can get to "know each other better" in the next two years. The Congregational Christian boards which have independent status (foreign and home missions) are ready, it is understood, to go ahead at once to work out a basis of union with the corresponding E. & R. agencies.

### *'New Look' in Social Action*

After years of controversy over the Council of Social Action's proper functions and its right to speak for the church, the General Council in New Haven decided that it should devote the "principal part" of its resources to "education," and in its official statements should present "both sides" of public questions, but should be free to draw its own conclusions provided 14 of the 18 members of the governing board agree. (See The Christian Century for July 14, p. 846.) The council's "new look" was introduced by Ray Gibbons, director.

The 10-point plan represents a determination to go ahead under the new restrictions. "Action" in the sense of speaking to the wider public on current issues will give way to a program designed to build a groundwork of social awareness in local churches—the "education" called for at New Haven.

The program of social action in conferences and local groups is to be stimulated in a variety of ways—by a series of 20 area institutes to be held before the end of the year; by an effort to establish a social action committee in every church; by development of vigorous conference social action programs through training sessions for leaders, and employment of part-time leaders in at least 10 conferences through council grants; by formation of chapters among the 250 C.S.A. associates elected by the General Council as a "body of support"; and by wider dissemination of the monthly, *Social Action,* and of the "Washington Packets" which supply program helps and resources for local study groups.

Once the social action program is firmly grounded locally, leaders believe, the church will be prepared to bear a stronger witness than ever on current issues which require Christian interpretation. In the meantime, the abbreviated staff has its work cut out for it to implement the program. Whereas there were formerly five full- and one part-time staff members, there are now two full-time workers (Ray Gibbons and Hermann Reissig) and two part-time workers (Galen Weaver, also on the home missions staff, and Hugo W. Thompson, on leave from Macalester College's department of philosophy and religion to serve as resource leader and adviser to state social action committees 1954-55). Since it's "edueation" that's wanted, the Congregational Christians will have it. M.F.

# Sponsor Church-State Discussion

**Kansas and Missouri Religious Leaders Attend Conference—Methodists Spur Lay Participation**

KANSAS CITY, Mo., Oct. 18.—Five hundred religious leaders from Missouri and Kansas attended a conference on church and state Oct. 10-11 at Ivanhoe Masonic Temple here. It was sponsored by the local chapter of Protestants and Other Americans United for Separation of Church and State. Glenn L. Archer of Washington, executive director of P.O.A.U. and former dean of Washburn University law school in Topeka, who recently returned from a tour of Spain and Italy, was keynote speaker. He said that one reason for strong Communist infiltration in the governments of Italy and Spain is the close affiliation between church and state. "In Italy, for example, the people saw the church and the politicians doing business over the same desk and got tired of it," he said. He warned that in the United States the wall of separation between church and state is crumbling, citing as one evidence the presence of sectarian teachers in public schools. In another address Prof. Charles E. Fuller of Missouri Bible College at Columbia pointed out that in many countries differences of opinion, religious or political, cannot exist side by side in peace. "There is a battle to be fought for the right of all men to exercise the convictions of their conscience," he said.

### Methodists Plan Wider Role For Laymen

The annual sessions here of the Southwest Missouri Methodist conference were attended by around 600 ministers and lay people. They heard plans for expansion and for closer integration of lay workers in the work of the church. One of several recommendations adopted for streamlining the conference's administrative work and making it more effective limited conference members to service on not more than three boards, committees or commissions. Another specified that lay delegates at each annual conference shall have a meeting of their own. Heretofore there has been no special discussion session for laymen. In a new departure this year, the address in the devotional service preceding the opening business session was given by a non-Methodist—Rabbi Samuel S. Mayerberg of this city's Congregation B'nai Jehudah. Nothing is more important in America today, Rabbi Mayerberg said, than the spiritual message preachers and other church workers have to convey to their local communities. "They should never become discouraged [or fear] that their place in the community is not a vital one," he said. Presiding officer at the business sessions was Bishop Ivan Lee Holt.

### British Pastor Praises Work Of Lay Presbyterians

Preaching at Second Presbyterian Church here Aug. 8, J. M. Richardson, Presbyterian pastor from Bath, England, expressed his admiration for the U.S. Presbyterian

laymen's movement. "I was especially struck by the work men are doing," he said. "They are showing a spirit of service. . . . Something like [the movement] is on the way in England because of contacts some have had with it in the United States. It's not a thing that can be planned; it must grow."

**Marriage Counselor Speaks In Kansas City Area**

Under sponsorship of the Kansas City social hygiene society, Evelyn M. Duvall, noted marriage counselor, addressed a number of meetings in the area the first week in October. At a special Park College chapel service she listed factors necessary for a successful marriage: similarity of background, maturity of attitudes, ability to get along with others. "Persons who come from broken homes are not necessarily handicapped in married life," she said. "In fact, they can benefit from the experiences of divorced or separated parents." Dr. Duvall declared that young people who really desire marriage can make it work in spite of difficulties, such as enforced military service, which are greater today than ever before. Addressing the Kansas City ministerial alliance, she reported that studies show a close connection between a young person's church relationships and his ability to get along with others. "The church fills three major spiritual needs of young people," she said. "These are the need for fellowship, the need for guidance, and the need to experience a feeling of love toward all persons."

**German Pastor Reports Healthy Church Youth Program**

Werner Broelsch, director of youth work for the Protestant church in Bremen, Germany, said during his brief visit here Sept. 8 that West German youth, familiar with both nazi and communist tyranny, have had their belief in democracy strengthened. Their appreciation of democratic principles, he said, has in great measure been fostered by training given them in the church. Pastor Broelsch, who had attended the World Council assembly in Evanston, conferred with youth and recreation directors in city, church and private agencies here. He pointed out that for Germany youth work in the church is a postwar development. Before 1933 all such programs were directed by private groups such as the Y.M.C.A., and after that all were obliterated by the nazis in favor of Hitler Youth. After the war the church had an open field for development of its youth programs. "In the old days a person had to be 50 or 60 before he could become a leader in his congregation," Pastor Broelsch explained. "Now young people are being recognized as full-fledged members of the churches."

**And So Forth**

The work of the Episcopal Church in Japan and the problems of current Japanese life were discussed by Michael H. Yashiro, presiding bishop of the Episcopal Church in Japan, at an areawide meeting held recently in Mission, Kan.

Over 200 women from Evangelical and Reformed churches in Kansas, Oklahoma and western Missouri attended a two-day meeting at St. Peter's Church here early in September. WENDELL K. PATTERSON.

# Postwar Korea Faces Change

**Modern Pressures Alter Mores—Many New Mission Groups Arrive to Establish Work Centers**

SEOUL, KOREA, Sept. 29.—After 40 years of eclipse under Japanese domination, followed by cataclysmic war between north and south, erstwhile little known Korea has become the focus of world interest. Probably never before has a nation been so suddenly opened to the pressures of modernity. Upheavals of every kind have occurred—economic inflation, new trends in education and in social life, repercussions in the religious life of the people. Not only the political and military great of the world, but world leaders of the Christian church—and indeed of other faiths—have made their way to this little country. In the past year we have had extended visits from six U.S. Methodist bishops, among them Pres. William C. Martin of the National Council of Churches. Cardinal Spellman of New York spent the past three Advent seasons in Korea. Billy Graham and oft-returning Bob Pierce, secretaries of various mission boards and members of chaplains' commissions have come here, then gone home to stimulate a stream of intelligent interest in Korea's needs that has primed the pump of near-fantastic giving on the part of the American churches. Still, many are yet—or again—in need.

**Many Groups Establish Centers**

Some of our visitors have recommended that relief be channeled through the missions established in prewar days. These are the Presbyterian (one Korean church representing four sending agencies, namely, Australian, Canadian, Presbyterian, U.S., and Presbyterian, U.S.A.), Methodist, Oriental Mission, Salvation Army, and Seventh-day Adventist. However, many other groups have now set up working bases—some eager to cooperate with the older missions, but some, unfortunately, creating confusion in the pattern made familiar by their activities in other lands. Among the groups that have most recently established work in Korea are the Evangelical Alliance Mission ("TEAM"), the Assemblies of God and similar small denominational bodies. The local press recently carried an announcement that the Lutheran Church—Missouri Synod is to open missionary work here in the immediate future.

**Southern Baptists Fastest-Growing of 'New' Groups**

Fastest-growing of the newer groups is the Southern Baptist Mission. It cannot strictly be termed a newcomer to Korea, for it had an independent worker in Wonsan at the turn of the century, and Korean converts maintained churches in a dozen villages until Dr. and Mrs. John Abernathy came in 1949 to reopen the mission. Southern Baptists now report 158 congregations, 133 Sunday schools, 2,000 converts baptized last year, and 140 students enrolled in the theological seminary. Two new hos-

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**Quakers Minister To Refugees**

In Kunsan, western port city at one time served by Presbyterian, U.S., missionaries, a Friends Service Unit is now ministering to an area in which 33,000 refugees are crowded. The two- to five-year project is sponsored by Quakers in Britain, Canada and the United States. In the provincial hospital there, a team of four physicians, six nurses, a physiotherapist and a dentist is cooperating with the Korean staff in training 10 student pathologists and 13 nurses' aids. Three welfare workers are cooperating with the city welfare section, the local Y.W.C.A. and church groups in establishing self-help centers for war widows.

**Bible Club Program Expanding**

The Bible club program initiated before World War II by Francis Kinsler of the Presbyterian Mission is a continuing source of strength for the Korean churches. The clubs provide elementary Christian schooling in the sponsoring churches, and meet the needs of thousands of children whose parents are unable to pay even the small fees charged by the public schools. Presbyterian clubs have around 70,000 enrolled. Recently the Methodists initiated a similar program, operating on a budget provided by Bishop Richard Raines of Indianapolis. Already 205 clubs have been started in Methodist churches. Chaplains in U.S. forces here have appealed for contributions to support the work, pointing out that $100 will finance a club for a year.

**Presbyterian 'Dissension' Explained**

Inquiries continue to come in regarding dissension in the Korean Presbyterian Church. As mentioned in earlier correspondence, there are two dissident groups. One accuses the Presbyterian General Assembly of being "modernistic"; the other, at the opposite end of the theological spectrum, claims the assembly is "fundamentalist" to the exclusion of "liberal" groups. In between the crossfire of charges is a great church—not faultless, to be sure, but with a "vision glorious"—which continues to witness and to minister to the people of this battered land and to grow numerically and spiritually.

**And So Forth**

The $10,000 voted by the U. S. Congress for the family of Pang Wha Il, associate general secretary of the National Christian Council of Korea who was murdered by American soldiers, has been made available to the family. Many individuals and groups on both sides of the Pacific have sent "sympathy gifts" to the bereaved family.

On the invitation of the National Christian Council, the "Bob Pierce Team" consisting of Editor Pierce of *World Vision*, Dick Halverson, Dave Morken of Youth for Christ in Japan, and Bill Jackson, singer, has arrived for a series of meetings. Many hope that the Pierce meetings will prove a ministry of healing within the churches.

SUE COMSTOCK ADAMS.

# National Baptists Top 4.5 Million

**'World's Largest Negro Organization' Meets in St. Louis—Evanston Brought to Grass Roots**

ST. LOUIS, Oct. 19.—More than 20,000 delegates came to St. Louis for the annual meeting of the National Baptist Convention, Inc., held here the first 10 days of September. This church, which claims to be the world's largest Negro organization, is the third-largest non-Catholic denomination in the United States. It has over 4½ million members here and overseas, and gained 148,457 new members last year. There are over 40,000 ministers and 30,000 congregations. During the past year 2,207,348 pupils were enrolled in the church's Sunday schools, 16,031 in daily vacation Bible classes. F. Townley Lord of London, president of the World Baptist Alliance, delivered the annual Booker T. Washington memorial address during the sessions here. The convention re-elected as president Joseph H. Jackson, pastor of 15,000-member Olivet Baptist Church in Chicago. Pres. Jackson emphasized that the denomination must provide more college and seminary training for its ministers and urged the convention to underwrite more scholarships for the seminaries. At next year's meeting, to be held in Memphis, the church will celebrate its diamond jubilee.

**Church Federation Brings 'Evanston' to St. Louis**

Three major events in the religious life of this community demonstrate the energetic leadership of the metropolitan church federation of St. Louis. The federation devoted a full year to briefing local pastors and congregations for the Evanston assembly of the World Council of Churches. As a result, our Protestant and Orthodox people were both informed and aroused as to the meaning of that event. Then, last week, a post-Evanston conference brought the message of Evanston to our grass roots. A visiting team made up of Dr. and Mrs. Rajah Manikam of India, Philip Potter of Haiti, Bishop Elis Gulin of Finland, and Mrs. James D. Wyker, Charles P. Taft and Francis B. Sayre of the United States spent Wednesday and Thursday here, speaking to church groups, public school assemblies, colleges, service clubs and "Y" groups. The first week in October, Toyohiko Kagawa of Japan received a wide hearing when he spoke before church groups and at a Washington University assembly. On Oct. 31 the federation will sponsor the city's 10th annual Reformation Sunday service. The speaker will be Methodist Bishop G. Bromley Oxnam, who inaugurated the series 10 years ago before 20,000 persons, largest crowd ever to assemble in the municipal auditorium.

**Methodists Hold Annual Session**

When Methodists of the St. Louis annual conference assembled for the first session of their annual meeting Sunday night Oct. 10, Bishop Ivan Lee Holt celebrated holy communion after the order he

used in the Aug. 22 service at Evanston. The conference includes 217 churches with 85,000 members in eastern Missouri. Bishop William C. Martin of Dallas preached the ordination sermon. John Robert Nelson, Methodist minister who is the executive of the World Council of Churches' Faith and Order Commission in Geneva, preached four conference sermons. In one important pastoral change here, Frank C. Tucker leaves historic downtown Centenary Methodist Church to become superintendent of the Cape Girardeau district. Whoever succeeds him at Centenary has his work cut out for him, for the church lies in a new housing area. Residents of previously established housing projects here have earned a reputation as unpromising candidates for church membership. This is really a home mission field, in which thousands of men, women and children will live. In two important interconference appointments, Elbridge Bartley goes from suburban Normandy Methodist Church to the new Aldersgate Church in Kansas City, formed by a merger of two congregations, and William L. Bird goes to Agnes Avenue Methodist in the same city. A captain in the army chaplains' reserve, Bird has been living in St. Louis "without charge" since he returned from Korea in July.

**Southern Baptists Undaunted By Urban Decay**

Southern Baptists continue their amazing expansion hereabouts. It is significant that they are doing just as well in the "old city," where some other churches have given up the ghost, as in the new suburban areas. Southwest Baptist (in "the city") has completed a $252,000 educational building embracing the latest ideas for departmental and class rooms. This congregation, led for the past decade by J. Edwin Hewlett, plans to spend a total of $1½ million on new buildings. Compton Heights Baptist is dedicating a $133,000 building

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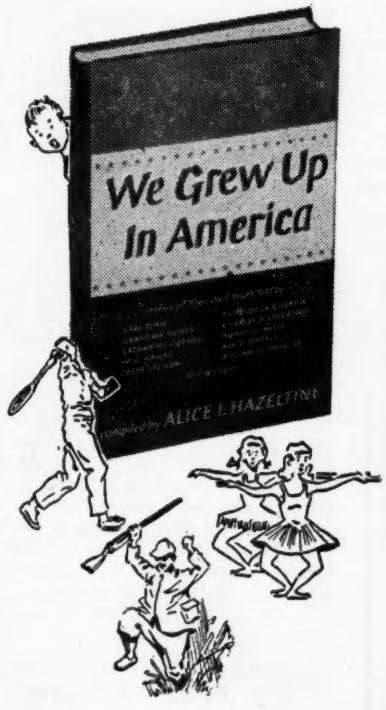


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in an old district where the population shift has been rapid for 20 years. Gordon C. Goodier has been pastor for 15 years. Kingshighway Baptist, also within the city limits, has finished a $225,000 building. Tower Grove, in one of our poorest sections, will spend $600,000 on new property, with more to come later. Fourth Baptist, located for well over a century in a downtown district that could not be more unpromising, has expanded its property and program and added to its membership. First Baptist in St. John, a fast-growing suburb, is raising $150,000 for a new building. Only 16 years old, this church has 2,400 members. James T. Shirley has been its pastor for 10 years. Much of the credit for this denomination's growth and vitality in the face of creeping urban decay goes to Paul C. Weber, veteran head of Baptist City Missions.

### Pastoral Years Wear Out Eight Automobiles

Oliver Shank estimates that he has driven more than 400,000 miles in the 27 years he has been pastor of 102-year-old Fourth Baptist. During that time friends have given him five automobiles, the latest arriving this past summer. And he has worn out three others. During Shank's pastorate Fourth Baptist has added $200,000 worth of new buildings, received 4,500 new members, and sent 60 men and women into full-time Christian service.

### James W. Clarke Goes To Princeton

James W. Clarke, pastor of Second Presbyterian Church here for the past 10 years, has resigned to join the faculty of Princeton Theological Seminary, beginning Jan. 1. He will occupy a new chair, the Francis Landey Patton professorship, named for a president of the seminary and university, and will also be chairman of the departments of homiletics and public speech. A native of Scotland, Clarke was professor of homiletics at McCormick Theological Seminary in Chicago before coming to St. Louis. He has served as the metropolitan church federation's radio and television preacher.

### And So Forth

On a recent Sunday Bowman Methodist Church here honored a man and a woman who were present when the congregation's first building was dedicated 73 years ago. It also paid tribute to a woman who has been a member for 68 years.

The Evangelical and Reformed Deaconess Sisterhood has issued an appeal for more young women between the ages of 18 and 35 to join it. Candidates will be trained in Deaconess hospital here, motherhouse of the order, to fill crying needs for sisters in hospitals, in homes for children and the aged, and in medical and parish missions abroad.

Concordia Theological Seminary (Lutheran Church—Missouri Synod) here has an all-time high enrollment of 915 this fall. Three new professors have been added, bringing the faculty roll to 43.

Edward L. Nolting, who served for nearly 40 years at the American College in Madura, south India, has become associate to Ervine P. Inglis at First Congregational Church in Webster Groves. Nolting and his wife were interned in Manila for three years during the Japanese occupation.

Concordia Lutheran Church in Maplewood has completed a new $375,000 sanctuary. Contemporary in design, it seats 600. E. H. Schroeder is pastor.

JOHN T. STEWART.

### Congregational Christian Churches Announce Student Aid Program

At its recent meeting in Cleveland the executive committee of the Congregational Christian General Council approved a program of aid to students from overseas


# God and Social Justice

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

The term "God" (Elohim) has come to us out of the fierce warfare of the Hebrew prophets against the tyranny and injustice represented by "Baal" and other heathen gods. "The name Baal became the very signature of heathenism," writes Prof. G. F. Moore (Commentary on Judges, p. 195). The struggle for social justice, against Baal and other gods was the driving force which, in Canaan, or Palestine, carried the idea of God authentically upward from heathenism to Ethical Monotheism. In its essence, therefore, the term God became the concrete, emotional symbol of social justice.

The churches, accordingly, must prepare themselves to cease using the powerful term God as the synonym of a merely personal, or individual, righteousness; and they must begin to use it as a concrete, emotional instrumentality of social vision. This is not the claim of some obscure sect; it is the mandate of scientific Biblical scholarship in our progressive theological seminaries and outstanding universities. We have reached a new epoch in which the leading religious question must be, What think ye of God?

No sooner did triumphant monotheism come down from the highlands of Palestine into the vast and sordid plain of world history than bookish men—indoor philosophers—went to work on the term God. They robbed it of its concrete, emotional value as a symbol of objective, outdoor, social justice. And they transformed it into a theological abstraction, "The Supreme Being," enthroned in the heavens, and endowed with "attributes" to be discussed at leisure for many centuries in class rooms.—This is not the whole story. A few suggestions will be found in a circular which will be sent to you for a three cent stamp to cover postage. (Requests without stamp will bring no result.) L. Wallis, Box 73, Forest Hills, Long Island, New York.



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studying in the United States. Initial annual expenditure will be $9,000. The aid will not be limited to Christians, but will be available to students of all faiths and races. In addition to financial assistance, the administrative committee will offer a program to help students know and understand America through counseling, supervised travel, participation in community services and vacations in American homes.

## The Church Roll

Ferdinand Sigg of Zurich, Switzerland, was consecrated a bishop of the Methodist Church at a ceremony in Brussels Oct. 17. Dr. Sigg, for the past 18 years head of publishing interests for Swiss Methodism, will administer Methodist work in Austria, Belgium, Bulgaria, Czechoslovakia, Hungary, Poland, Switzerland, Yugoslavia and North Africa.

Howard E. Spragg has been elected general secretary of home missions work for the Congregational Christian Churches. He was formerly pastor of South Congregational Church, Chicago, one of the first community-based interracial churches in the nation.

Wayland Zwayer, associate executive director of Church World Service, is in Europe to confer with church representatives from nine countries on plans for distribution of supplies in the "Share Our Surplus" program of the American churches.

Clair M. Cook has been appointed associate director of the National Religion and Labor Foundation, with headquarters in Columbus, Ohio. Mr. Cook, Methodist minister who has served New England churches as pastor while also working in industrial plants, has written frequently for The Christian Century.

Louis W. Schneider, recently appointed head of overseas work for the American Friends Service Committee, is on a six-month visit to A.F.S.C. projects in Japan, Korea, Pakistan, India, Jordan, Israel, Germany, Italy, Switzerland and France. A member of the Society of Friends, Mr. Schneider was minister of the Morse Mere Community Church in Ridgefield, N. J., 1938-41. He joined the A.F.S.C. staff after five years in Civilian Public Service.

Ralph Mortensen, veteran Lutheran Free Church missionary in China, has been appointed a roving secretary of the American Bible Society. He will serve the Chinese who are scattered throughout southeast Asia.

Recent deaths in the field of religion: Vida D. Scudder, professor emeritus of English literature at Wellesley College and member of a family famous for its missionary and educational work in India, where she was born, on Oct. 9, at the age of 92. . . . George T. Wood, formerly pastor of Baptist churches in Staten Island, N. Y., professor of homiletics at the Biblical Seminary in New York 1932-36 and at one time associate editor of the *Christian Herald,* on Oct. 9, at the age of 78. . . . Frank H. Mann, general secretary of the American Bible Society, on Oct. 11, at the age of 71. . . . Sigurd H. Holstad, general secretary of the American Federation of Lutheran Brotherhoods and executive of its committee on Scouting, on Oct. 13, at the age of 83.

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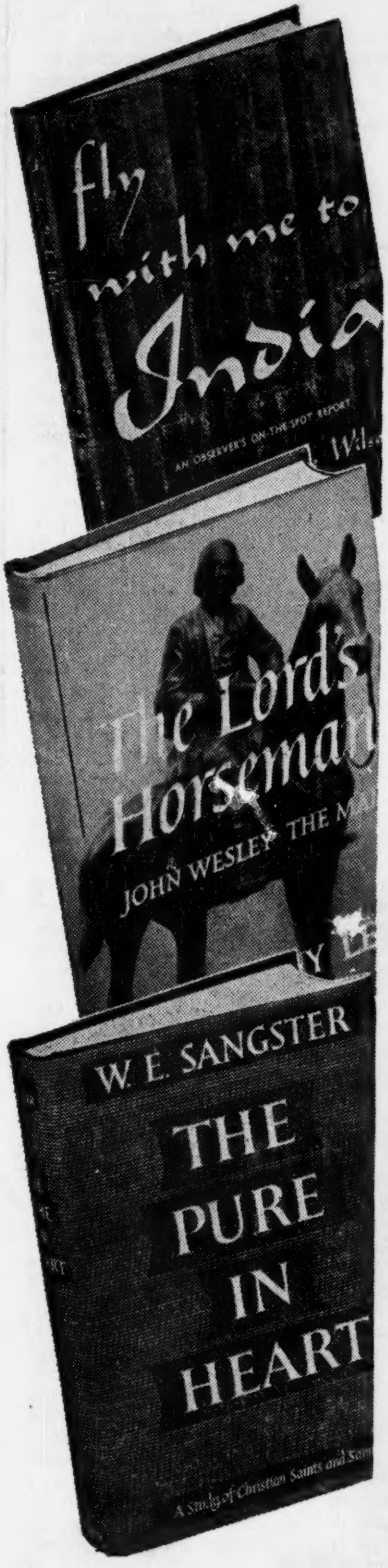


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